THE

Pilgrim's Progress

FROM

THIS WORLD

TO

That which is to *Come*:

Deliver'd under the Similitude of a

DREAM:

Wherein is Discover'd

The *Manner* of his *Setting out*,

His Dangerous JOURNEY,

AND

hafe ARRIVAL at the *Desired Coun*

By *JOHN BUNYAN*

The Six and Twentieth Edition,
Additions of New Cuts.

I have used Similitudes, Hosea xii. 1

Licensed and Entred according to Order.

LONDON:

Printed by *A. W.* for *J. Clarke*, at the *Golden-Ball*, in *Duck-Lane*, 1743.

To make another; which, wh
Before I was aware, I this begu
And thus it was: I writing
And Race of Saints in this ou
Fell suddenly into an *Allegory*
About their Journey, and the
In more than Twenty Things,
This done, I Twenty more had
And they again began to mult
Like Sparks that from the Coals
Nay then thought I, if that you l
'll put you by yourselves, left y
ld prove *ad Infinitum*, and ea
ook that I already am a
p I did, but yet I did dot
w to all the World my P
h a Mode, I only thought t
new not what: Nor did I un

vn, until it came at last to be
ngth, and breadth the Bigness which you see.
ll, when I had thus put my Ends together,
'd them others, that I might see whether
would condemn them, or them justifie:
ome said, *Let them live*; some *Let them die*;
said *John*, *Print it*; Others said *Not so*,
said, *It might do good*; Others said, *No*.
w I was in a Straight, and did not see
h was the best Thing to be done by me:
t I thought, since ye are thus divided,
t it will, and so the Case decided.
r thought I, some I see would have it done,
gh others in that Channel do not run;
prove then who advised for the best,
; I thought fit to put it to the Test.
farther thought, if now I did deny
se that would have it, thus to gratify;
l not know but hinder them I might
hat which would to them be great *Delight*;
those which were not for it's coming forth,
d to them, *Offend you I am loth*:
since your Brethren pleased with it be,
bear to judge, 'till you do further see.
f that you will not read it, let it alone,
e love the Meat, some love to pick a Bone.
, that I might them better moderate,
d too with them thus expostulate!
May I not write in such a Stile as *this*?
such a *Method* too, and yet not miss
End, thy *Good*? why may it not be done?
rk Clouds bring Waters, when the bright bring none;
a, *dark* or *bright*, if they their *Silver Drops*
s to descend, the Earth, by yielding Crops,

Giv

'ou ſee the Ways the Fiſherman do
catch the Fiſh; what Engines doth
old! how he engageth all his Wits
) his *Snares*, *Lines*, *Angles*, *Hooks*, a
Fiſh there be, that neither *Hook* no
Snare, not *Net*, nor *Engine* can m
y muſt be grop'd for, and be ticki'd
they will not be catch'd whate'er you
low does the Fowler ſeek to catch hi
livers means, all which one cannot
Gun, his *Nets*, his *Lime-twigs*, *Light*
reeps, he *goes*, he *ſtands*; yea, who
ll his Poſtures? yet there's none of t
l make him Maſter of what Fowls h
he muſt *pipe* and *whiſtle* to catch *this*
if he does ſo, *that* Bird he will miſs
at a Pearl may in a *Toad's Head* dw
may be found too in an *Oyſter-ſhell*;

his Book
k ; what th
tro,
rk as mine
s to ſhine !
in, thy Min
ake us blind.

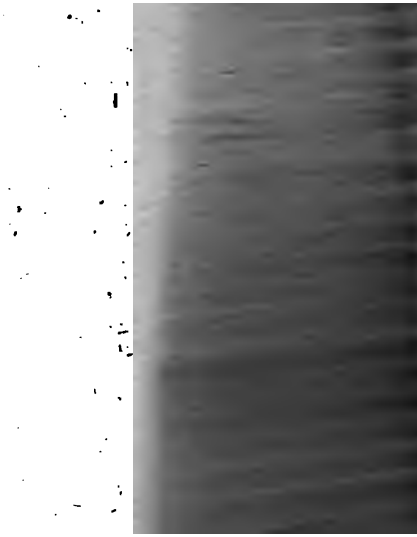
to Men :
ıuſe
: God's La
eld forth
Yet loth
ault
aſſault
ıer ſtoops,
; and Loops,
by *Rams*,
lood of Lam
is he
t in them be
conclude
rude.
! be ;
we,
we receive ;
Souls here
do but hold
Gold.
hors
conſiders
nly ſee,
antles be.
Vrit,
down all

ay we but ſtand before impartial
his poor *One*, I dare adventure *T*
: they will take my Meaning in the
etter than his Lines in ſilver Shri
e, *Truth*, altho' in ſwadling Clout
ms the *Judgment*, rectifies the *A*
es the *Underſtanding*, makes the *V*
it, the *Memory* alſo it doth fill
h that which doth our Imitations
wiſe it tends our Troubles to ap
Words, I know, *Timothy* is to u
Old Wives Fables he is to refuſe
yet grave *Paul* him no where di
Uſe of *Parables*; in which lay
t *Gold*, thoſe *Pearls*, and *precious S*
rth digging for, and that with grea
et me add one Word more. O M
thou offended? Doſt thou wiſh I

In Application; but all that I may,
Seek the Advance of Truth, *this* or *tha*
Denied, did I say? Nay, I have leave,
(Examples too, and that from them tha
God better pleased by their Words and
Than any Man that breatheth now a-
Thus to express my Mind, thus to de
Things unto thee that Excellentest are.

2. I find that Men (as high as Trees)
Dialogue-wise; yet no Man doth them s
For writing so: Indeed if they abuse
Truth, Cursed be they, and the *Craft* th
To that Intent; but yet let *Truth* be fr
To make her Sallies upon thee and me.
Which way it pleases God: For who k
Better than he that taught us first to plo
To guide our Minds and Pens for his D
And he makes base Things usher in D

3. I find that holy Things in many
Hath 'semblance with this Method, where
Do call for one Thing to set forth anoth
Use it I may then, and nothing smothe
Truth's golden Beams: Nay, by this *A*
Make it cast forth its Rays as bright as D
And now before I do put up my Pen
I'll shew the *Profit* of my Book, and th
Commit both thee and it unto that Hand
That pulls the strong down, and makes weak
This *Book* it chalketh out before thine
The Man that seeks the *everlasting Pr*
It shews you *whence* he *comes*, *whither*
What he leaves *undone*, also what he *d*
It also shews you how he runs, and run
Till he unto the Gate of Glory come



THE

lgrim's Progress:

In the Similitude of a

R E A M.

S I walked through the Wilderness of this World, I alighted on a certain Place where was a * *Den*, and laid wn in *that* Place to sleep: And as I dreamed a Dream: I dreamed, and be † *saw a man* † *cloathed with Rags, stand-* L *certain Place, with his Face from his* P *use, a Book in his Hand, and a great* I *upon his Back.* I looked and saw him A e. Book, and read therein, and as he wept and trembled, and not being ger to contain, he broke out with a la- * e Cry, saying, *What shall I do?* c his Flight therefore he went Home, A rained himself as long as he could, Wife and Children should not per- is Distress, but he could not be silent ecause that his Trouble increased; ore at length he broke his Mind to e and Children; and thus he began to them: *O my dear* Wife, said he, *the* Children *of my Bowels, I your dear m in my self undone, by reason of a Bur- t lieth hard upon me: Moreover, I am informed, that this our * City will be * with Fire from Heaven, in which fearful* H *ow, both myself, with thee, my Wife,* †, *my sweet Babes, shall miserably come no except (the which* † *yet, I see not)* E

some

... direct thee to the *Holy La*
If thou wilt its Directions underſta
Yea, it will make the Slothful, Act
The Blind alſo delightful Things

Art thou for ſomething *rare* and
Wouldeſt thou ſee a *Truth* within a
Art thou *forgetful*? Wouldeſt thou
From *New-Year's Day* to the laſt of
Then read my *Fancies*, they will ſt
And may be to the Helpleſs, Comf
This Book is writ in ſuch a Dialec
As may the Minds of liſtleſs Men
It ſeems a *Novelty*, and yet contain
Nothing but ſound and honeſt Goſpel
Would'ſt thou divert thyſelf from *M*
Would'ſt thou be *pleaſant*, yet be far
Would'ſt thou read *Riddles*, and thei
Or elſe be drowned in thy *Contempla*
Doſt thou love picking Meat? Or ...

THE

Pilgrim's Progress:

In the Similitude of a

DREAM.

AS I walked through the Wilderness of this World, I alighted on a certain Place where was a * *Den*, and laid me down in *that* Place to sleep: And as I slept, I dreamed a Dream: I dreamed, and be-hold, *I saw a man* † *cloathed with Rags, standing in a certain Place, with his Face from his own House, a Book in his Hand, and a great Burthen upon his Back.* I looked and saw him open the Book, and read therein, and as he read he wept and trembled, and not being able longer to contain, he broke out with a lamentable Cry, saying, *What shall I do?*

In this Flight therefore he went Home, and refrained himself as long as he could, that his Wife and Children should not perceive his Distress, but he could not be silent long, because that his Trouble increased; Wherefore at length he broke his Mind to his Wife and Children; and thus he began to talk to them: *O my dear* Wife, said he, *and you the* Children *of my Bowels, I your dear Friend am in myself undone, by reason of a Burthen, that lieth hard upon me: Moreover, I am certainly informed, that this our* * *City will be burned with Fire from Heaven, in which fearful Overthrow, both myself, with thee, my Wife,* † *and you, my sweet Babes, shall miserably come to Ruin, except (the which* † *yet, I see not) some*

him to bed: but the Night was
ſome to him as the Day; wherefo
of ſleeping, he ſpent it in ſighs an
when the Morning was come, t
know how he did; he told them
worſe; he alſo ſet to talking to t
but they began to be harden'd.
thought to drive away his Diſtemp
and ſurly Carriages to him: Som
would deride, ſometimes they w
and ſometimes they would qu
him. Wherefore he began to re
to his Chamber, to pray for and
and alſo to condole his own Miſery
alſo walk ſolitary in the Fields ſome
ing and ſometimes praying; and t
Days he ſpent his Time.

Now I ſaw, upon a time, when
king in the Fields, that he was (as h
reading in his Book; and greatly

anſwer'd, *Sir, I perceive by the Book in and, that I am condemned to die, and after o come to Judgment*, and I find that I am *illing* * to do the *firſt*, nor † *able* to do the

* Heb. 27.

† Job 21, 23.

Exod. 14.

* Iſa. 33.

en ſaid *Evangeliſt*, Why not *willing* to ſince this Life is attended with ſo many : The Man anſwer'd, Becauſe I fear that Burthen that is on my Back, will ſink me r than the Grave; and I ſhall fall into *phet*. And, Sir, if I am not fit to go to *on*, I am not fit to go to *Judgment*, and from ce to *Execution*; and the Thoughts of e Things make me cry.

Then ſaid *Evangeliſt*, If this be thy Con- on, why ſtandeſt thou ſtill? He anſwer- Becauſe I know not whither to go. Then gave him a * *Parchment-Roll*, and there written within, * *Flee from the Wrath to e.*

† *Conviction of neceſſity flying.*

* Mat.

The Man therefore read it, and looking on *Evangeliſt* very carefully, ſaid, *Whither ſt I fly?* Then ſaid *Evangeliſt*, pointing th his Finger over a very wide Field, *Do e ſee yonder* Wicket-Gate? The Man ſaid , ; * Then ſaid the other, *Do you ſee der* † *ſhining Light?* He ſaid, *I think do.* Then ſaid *Evangeliſt, keep that Light your Eye, and go up directly thereto,* * *ſo alt thou ſee the Gate; at which when and the u knockeſt; it ſhall be told thee what way to h u ſhalt do.* So I ſaw in my Dream that e Man began to run: Now he had not run from his own Door but his Wife and Chil- en perceiving it, began to cry after him to turn; † but the Man put his Fingers in his Ears, †

Pſal. 119. 105.

2 Pe. 2. 1

† *Chriſt cannot be found without the word.*

* L. 14. 1

† Gen. 1

r Jer. 20. were two that were resolve
10. back by force. * The Nam
* Obsti- *Obstinate*, and the Name of t
nate *and* Now by this time the Man
liable. Distance from them; but ho
llow him. resolved to pursue him, whi
in a little time they overtook l
the Man, Neighbours, *Where*
They said, to persuade you
us; but he said, *That can*
You dwell, said he, *in the Ci*
(the Place also where I was
be so: And Dying there, soo
will sink lower than the Gra
that burns with Fire and Bri
tent, good Neighbours, and go
Obstin. * What, said *Obstinate*,
Friends and our Comforts behi
Christ. † Yes, said *Christian* (so
Name) because that *All, whi*

Christian no sooner leaves this World, but meets,
Evangelist, who lovingly him greets,
With Tidings of another; And doth show
Him *how to mount* to *that* from *this* below.

C

Book; will you go back with us,

ke 9. *Ch.* No, not I, said the othe
I have laid mine Hand to the

Obst. Come then, Neighbour
us turn again and go home w
There is a Company of these
Coxcombs that when they take
the end, are wiser in their ow
seven Men that can render a R

Pli. Then said *Pliable*, Don
what the good *Christian* says
Things he looks after are bette
my Heart inclines to go with my

Obst. What! more Fools still
me, go back; who knows w
Brain-sick Fellow will lead you?
back, and be wise.

hristi- *Ch.* Nay, But do thou † co
nd Neighbour *Pliable*; there are
inate to be had which I spoke of an

:h. I am directed by a Man whose Name Evangelist, to speed to a little Gate that efore us, where we shall receive Instructions ut the way.

Pli. *Come then good Neighbour, let us be going;* n they went both together.

Obst. And I will go back to my place said stinate, I will be no Companion of such mis- l, fantastical Fellows.

Now I saw in my Dream that when Obnate was going back, *Christian* and *Pliable* ent * talking over the Plain; and thus they gan their Discourse.

Ch. Come, Neighbour *Pliable*, how do you o; I am glad you are persuaded to go along ith me? had even *Obstinate* himself but felt hat I have felt of the Powers and Terrors of hat is yet unseen, he would not thus lightly iven us the back.

Pli. *Come Neighbour* Christian, *since there are ome but us two here, tell me now further what he Things are, and how to be enjoyed whither we re going.*

Ch. I can *better conceive of them with my Mind, than speak of them with my Tongue: But yet since you are desirous to know, I will read of them in my Book.

Pli. *And do you think that the Words of your Book are certainly true?*

Ch. Yes verily, for it was made by him † that cannot lie.

Pli. *Well said, what things are they?*

Ch. There is an endless Kingdom to be inhabited, and everlasting Life to be given us, that we may inhabit the Kingdom for ever.

Pli. *Well said, and what else?*

Ch.

Pli. *And what Company shall*
Ch. There we shall be wi
a. 6.2. † *and Cherubims*, Creatures tha
hef. 4. your Eyes to look on them. T
17. shall meet with thousands and
.5.11. that have gone before us to tha
of them are hurtful, but lovin
every one walking in the Sight
standing in the Presence witl
for ever: In a Word there we
.4.5. * Elders with their Golden Cr
. 14. we shall see † Holy Virgins wi
.4.5. den Harps. There we shall se
. 12. by the World were cut in Pie
Flames, eaten of Beasts, drow
Seas, for the Love that they bare
Lord of the Place; all well and
or. 5. †Immortality, as with a Garment

Now I say in my Dream, that just as they had ended this Talk, they drew nigh to a very * *Miry Slough* that was in the Midst of the Plain, and they being heedless did S. both fall suddenly into the Bog. The Name D of the Slough was *Despond*. Here therefore they wallow'd for a time, being grievously bedaubed with Dirt; and *Christian* because of the Burthen that was on his Back, began to sink in the Mire.

Pli. *Then said* Pliable, *Ah! Neighbour* Christian, *where are you now?*

Chr. Truly said *Christian*, I do not know.

Pli. At this *Pliable* began to be offended, and angrily said to his Fellow, Is this the Happiness you have told me all this while? If we have such ill speed at our first setting out, what may we expect 'twixt this and our Journey's End? † *Nay if I get out again with my Life you shall possess the brave Country alone for me.* And with that he gave a desperate struggle or two, and got out of the Mire, on that Side of the Slough which which was next to his own House; so away he went, and *Christian* saw him no more.

Wherefore *Christian* was left to tumble in the Slough of *Despond* alone; but still he endeavour'd to struggle to that side of the Slough that was farthest * from his own House, and the next to the Wicket-Gate; the which he did, but could not get out because of the Burthen that was upon his Back: But I beheld in my Dream, that a Man came to him, whose Name was *Help*, and asked him, What he did there?

Ch. Sir, said *Christian*, I was bid to go this Way by a Man called *Evangelist*, who directed

t out, and set him upon sound
Ps. 40.4 bid him go his Way.

Then I stepped to him tha
out, and said, Sir, wherefore
place is the way from the Cit
to yonder Gate, is it that t
mended, that poor Travellers
ther with more Security? Ar
me, This *miry Slough* is such a
be mended: It is the Desce
Scum and Filth that attends (
Sin, doth continually run,
was called the *Slough of Des*
the Sinner is awakened abou
dition, there ariseth in his S
and Doubts, and discouragi
ons, which all of them get
tle in this Place. And thi

What makes the Slough of Despond.

sons been brought from all Places of the King's Dominions (and they that can tell, say, They are the best Materials to make good Ground of the Place) if so be it might have been mended; but it is a *Slough of Despond* still; and so will be, when they have done what they can.

True, there are, by the Direction of the Law-giver, certain good and substantial Steps, placed even thro' the very midst of this *Slough*, but at such a time as this, this place doth much spue out its filth as it doth against Change of Weather, so that these Steps are hardly seen, or if they be, Men, thro' the Dizziness of their Head, step besides; and then they are *bemired to the purpose*, notwithstanding the Steps be there; but the Ground is good when they have got in at the Gate.

The misses Forgi- ness a Accep to Li Faith Christ 1 Sar

Now I saw in my Dream, that by this time *Pliable* was got home to his House. So his Neighbours came to visit him; and some of them called him wise Man for coming back, and some called him Fool for hazarding himself with *Christian*: others again did mock at his Cowardliness: saying, *Surely since you began to Venture, I would not have been so base to have given out for a few Difficulties*; So *Pliable* sat sneaking among them. But at last he got more Confidence, and then they all turned their Tales, and began to deride poor *Christian* behind his Back. And thus much concerning *Pliable*.

Pliab *is got and i fited Neigh His e tainm by th his R*

Now as *Christian* was walking solitarily by himself, he 'spied one afar off, crossing over the Field to meet him, and their Hap was to meet, just as they were crossing the Way of each other. The Gentle-

Worl Wise *meets* Chri

man's

he dwelt, but alſo it began to
Talk in ſome other Places) M
Wiſeman therefore having ſon
him, by beholding his laborio
obſerving his Sighs and Groa
like; began thus to enter into
with *Chriſtian*.

World. *How now Good-fellow,*
after this burthened manner?

Chr. A burthened manner inde
I think, poor Creature had.
you ask me, *Whither away?* I
I am going to yonder Wicket-
me; for there, as I am informe
put into a Way to be rid of my
den.

World. *Haſt thou a Wife and*

Chr. Yea, but I am ſo laden w

This is that which I seek for, even
rid of this heavy Burden; but get it
self, I cannot: Nor is there any Man
Country that can take it off my
ers, therefore am I going this way as I
n, that I may be rid of my Burden.

ld. *Who bid you go this Way to be rid of*
rden?

A Man that appeared to me to be a
eat and honourable Person, his Name, as
mber, is *Evangelist*.

'd. † Beshrew him for his Counsel, there
a more dangerous and troublesome way
World, than is that unto which he hath
d thee, and that thou shalt find if thou
ruled by his Counsel. Thou hast met
mething (as I perceive) already; for I
Dirt of the *Slough of Despond* is upon
but that *Slough* is the Beginning of the
s that do attend those that go on in that
Hear me, I am older than thou: Thou
: to meet with in the Way which thou
Wearisomeness, Painfulness, Hunger,
Nakedness, Swords, Lions, Dragons,
ss, and in a word, Death, and what
These Things are certainly true, having
onfirm'd by many Testimonies. And
a Man so carelessly cast away himself,
ing hast to a Stranger?

† *Mr. Worldly Wiseman condemns Evangelist's Counsel.*

Why, man, this Burthen upon my Back
terrible to me than are all these Things
you have mentioned. * Nay, methinks
not what I meet with in my Way if so
can also meet with Deliverance from
urthen.

* *The fram of the Heart of a young Christ*

How can'st thou by the Burthen at first?
By reading of this Book in my Hand.

Worldly

Chr. *I know what I woula*
for my heavy Burthen,

Wor. But why wilt thou
way, seeing so many Dange
cially, since (hadst thou but
me) I could direct thee to th
thou desirest, without the dan
this way wilt run thy self int
Remedy is at hand. Besides,
instead of those dangers thou
much Safety, Friendship, an

Chr, Sir, *pray open this Sec*

Whether Mr. World ly *prefers* Morality *before the* Strait-

Wor. Why, in yonder Vill
is nam'd *Morality*) there dwe
whose Name is *Legality*, a
Man (*and a Man of a very good*
Skill to help Men off with
thine are, from their Shoul

uld not wish thee; thou may'st send
Wife and Children to thee to this
where there are Houses now stand
ne of which thou mayest have at
: Rates: Provision is there also cheap
and that which will make thy Life
happy, is, to be sure there thou shalt
nest Neighbours, in Credit and good

was Christian *something at a stand*; *ly he concluded if this was true which eman hath said, my wifest Course is is Advice; and with that he thus fur-*

ir, which is my best Way to the lan's House.

y. Do you see † yonder high Hill?

Yes, very well. §

By that Hill thou must go, and the e you come at is his.

ristian turn'd out of his Way, to go *Legality*'s House for Help: But behold was got now hard by the Hill, it high, and also that Side of it that t the Way-side, did hang so much it *Christian* was † afraid to venture aft the Hill should fall on his Head; e there he stood still, and knew to do. Also his Burthen now seem r to him than while he was in his here came also ‡ Flashes of Fire out Hill, that made *Christian* afraid that l be burned: Here therefore he sweat quake for Fear. And now he begun ry that he had taken Mr. *Worldly* s Counsel; and with that he saw *coming* to meet him; at the *of whom* he began to blush for

* Christian *snared by Mr.* Worldly Wiseman's *Words.*

Mount Sinai.

‡ Christian *afraid that Mount* Sinai *will fall on his Head.*

Exod. 19. 18

* Ver. 16.

§ Heb 12. 12.

‡ Evangelist *finds* Christian *under Mount* Sinai, *and* looketh severely upon him.

I found crying without the V
of Destruction?

Chr. Yes, dear Sir, I am t

Evan. Did not I direct the
little Wicket-Gate?

Chr. Yes, dear Sir, said *Ch*

Evan. How is it then, th
quickly turned aside? For tho
thy Way.

Chr. I met with a Gentlem
had got over the *Slough* of *De*
suaded me, that I might in th
me, find a Man that would tak

Evan. What was he?

Chr. He looked like a G
talked much to me, and got
yield; so I came hither: But
this Hill, and how it hangs o

n *Christians* unto carnal Men give Ear,
of their Way they go, and pay for't dear.
Master *Worldly Wiseman* can but shew,
int the Way to Bondage and to Woe.

which Way, said he, will d
Gentleman's House that has Ski
these Burdens: So I believed l
out of *that Way* into *this,*
might be soon eased of my
when I came to this Place, a
Things as they are, I stopped
I said) of Danger: But now k
to say.

Evan. Then (said *Evangeli*
a little that I may shew the
of God. So he stood trembling
Evangelist) * *See that ye refuse*
speaketh; for if they escaped
sed him that spake on Earth
shall not we escape, if we tur
him that speaketh from Heav
moreover, § *Now the just shal*
but if any Man draws back,
have no Pleasure in him. He

). 12.
ange.
rvin-
rifti-
his

faithless, but believing. Then did *Chri-*
gain a little revive, and stoud up trem-
as at the first, before *Evangelist*:
a *Evangelist* proceeded saying, Give
arnest heed to the Things that I shall
e of. I will now tell the who it was
luded thee, and who it was also to
he sent thee. The Man that met
as one *Worldly Wiseman* and rightly is
call'd, partly, because he savoureth
he Doctrine of this World; (there-
always goes to the Town *of Mor-*
o Church) and partly, † because he
that Doctrine best; for it saveth him
m the Cross; and because he is of this
Temper, therefore he seeketh, to pre-
y Ways, though right. * Now there
ee Things in this Man's Counsel that
ust utterly abhor.

Mr. Worldly Wiseman described Evangelist † Col. 12.

* Evangelist *discovers the Deceit of Mr. Worldly Wiseman*

lis turning thee out of the Way.
lis labouring to render the Cross odious to
nd thy setting his Feet that Way that
unto the Administration of Death.

. Thou must also abhor his turning thee
the Way; yea, and thine own con-
thereto; because this is to reject
unsel of God, for the Sake of the
l of a *Worldly Wiseman.* The Lord
‖ *Strive to enter in at the Strait Gate,*
te to which I send thee, § *For Strait*
Gate that leadeth unto Life, and few
e that find it: From this little Wick-
:, and from the Way thereof, hath
Wicked Man turned thee, to the
g of thee almost to Destruction:
herefore, his turning thee out of the

‖ Luke 13. 14.
§ Mark 13. 14.

hn 3. 1. *his Father, and Mother, and*
;. *dren, and Brethren, and Si*
[at. 10. *own Life also, cannot be*
). therefore, for a Man to
uke 11. thee, that that shall be t
5. which, the Truth hast sa
have Eternal Life; that
abhor.

3*dly*. Thou must hate
Feet in the Way that
stration of Death. And
consider to whom he sent
unable that Person was t
thy Burden.

He to whom you were
ing by Name *Legality*,
* *The Bond woman.* * Bond-woman which no
dage with her Children,

ity, not withstanding his *simpering* Looks but a Hypocrite, and cannot Help thee. ve me, there's nothing in all this Noise thou hast heard of these sottish Men, but sign to beguile thee of thy Salvation, rning thee from the Way in which I set thee. After this, *Evangelist* called to the Heavens for Confirmation of he had said; and with that there came s and Fire out of the Mountain unwhich poor *Christian* stood, that made Hair of his Flesh stand up: The Words thus pronounced, *As many as are of the* Gal. 3
s of the Law, are under the Curse: For written, Cursed is every one that continot in all Things which are written in the of the Law to do them.

ow *Christian* looked for nothing but h, and began to cry out lamentably; cursing the Day in which he met with *Worldly Wiseman*; still calling himself a and Fools for hearkning to his Coun- He also was greatly ashamed to think this Gentleman's Arguments, flowing from the Flesh, should have the Prey with him, so as to cause him to forsake right Way. This done, he applied lf again to *Evangelist* in Words and as follows.

Sir, * What think you? Is there hopes? I now go back, and go up to the *Wicket-* ? Shall I not be abandoned for this, ent back from thence ashamed? I am I have hearkened to this Man's Counsel, say my Sins be forgiven me?

Then said *Evangelist* to him, Thy very great, for by it thou hast commit-

* Christ enquires, he may be happy

after he had kiss'd him, gave him
and bid him *God speed*: so he wen
haste, neither spake he to any Ma
Way; nor if any asked him would
safe them an answer. He went like
was all the while treading on
Ground, and could by no means th
self safe, till again he had got into
which he left to follow Mr. *Worldly*
Counsel: So in process of Time
got up to the Gate. Now over
, there was written ‡ *Knock and it shal*
unto you. He knocked therefore m
once or twice, saying:

May I now enter here, will he with
Open to sorry me, though I have bee
An undeserving Rebel? Then shall I
Not fail to find his Loving

He that will enter in, must first without
Stand knocking at the Gate, nor need he doubt
That is a Knocker but to enter in
For God can love him, and forgive his Sin.

— that are with him, shoo
those that come up to this Gat
they may die before they can ente
said *Christian*, * *I rejoice and*
when he was got in, the Man
asked him who directed him thith

Chr. *Evangelist* † bid me come
knock (as I did) and he said, t
would tell me what I must do.

Good-will. An open Door is befo
no Man can shut it.

Chr. Now I began to reap the Be
Hazards.

Good. But how is it that you com

Chr. Because none of my Neigh
their Danger as I saw mine.

Good. Did any of them know of yo

Chr. Yes, my Wife and Child-

r. We indeed came both together un-
e came at the *Slough* of *Despond*, into
which we also suddenly fell. And then
my Neighbour *Pliable* discouraged and
d not venture farther. § Wherefore § *A M*
ng out again, on *that side* next to his *may ha*
House, he told me that I should possess *Compan*
rave Country alone for him: So he went *when h*
lay, and I came *mine*. He after *Obstinate, sets out*
[to the Gate. *Heaven,*
od-will. Then said *Good will, Alas, poor and yet*
! Is the Cœlestial Glory of so small thither
n with him, that he counteth it not worth alone.
nning the Hazard of a few Difficulties to
t it?

r. Truly, said *Christian*, I have said the
h of *Pliable*, and if I should also say
he Truth of myself, it will appear
is † no Difference betwixt him and my- † Chri
'Tis true, he went back to his own an *accu*
s, but I also turned aside to go in the way *himself l*
ath, being persuaded thereto by the car- *fore. the*
rgument of one Mr. *Worldly Wiseman*. *Man at t*
d-will. Oh! did he light upon you? *Gate.*
, he would have had you have sought
afe at the Hands of Mr. *Legality*; they
are both of them very Cheats: but did
ake his Counsel?

r. Yes, as far as I durst; I went to find
Mr. *Legality*, until I thought that the
ntain that stands by his House would
fallen upon my Head, wherefore there
forced to stop.

d-will. That Mountain has been the
of many, and will be the Death of many
: *'Tis well you escaped*, being by it not
to Pieces.

...ountain, than
talking with my Lord: But o
Favour is this to me, that yet I a
Entrance here!

Good-will * We make no O
gainst any, notwithstanding all
have done before they come thithe
in no wise are cast out; and there

6. *Christian*, come a little Way with
I will teach thee about the way thou
‡ Look before thee; dost thou see
row way? *THAT* is the way thou
It was cast up by the Patriarchs,
Christ and his Apostles, and it is
as a *Rule* can make it: This is the
must go.

Chr. But said *Christian*; is there
ings nor Windings, by which a Stra
lose his way?

to bear it until thou comest to the *Place of* † Deliverance; for there it will fall from thy Back itself.

Then *Christian* began to gird up his Loins and to address himself to his Journey. So the other told him, That by that he was gone some Distance from the Gate, he would come at the House of the *Interpreter*, at whose Door he should knock, and he would show him excellent Things, Then *Christian* took his Leave of his Friend, and he again bid him *God speed.*

Then he went on till he came at the House of * the *Interpreter*, where he knocked over and over: at last one came to the Door and asked, *Who was there?*

Chr. Sir, here is a Traveller, who was bid by an Acquaintance of the good old Man of the House, to call here for my Profit; I would therefore speak with the Master of the House: so he called for the Master of the House; who after a little time came to *Christian*, and asked him what he would have?

Chr. Sir said *Christian*, I am a Man that am come from the City of *Destruction*, and am going unto Mount *Zion*, and I was told by the Man that stands by the Gate, at the Head of his Way, that if I call'd here you would shew me excellent Things such as would be a help to me on my Journey.

Inter. Then said the *Interpreter*, † Come in, I will shew thee that which will be profitable to thee. So he commanded his Man ‡ to light a Candle, and bid *Christian* follow him, and so had him into a private Room, and bid his Man open a Door, the which when he had done, *Christian* saw the Picture of

Chr. *Then, and Christian, What*
Man? The Man whose Picture
one of a thousand, he can * beg
travel in Rags with Children,
them himself when they are
whereas thou seest him with his
as in *Heaven*, *The Sun of Ba*
Earth, and, *The Law of Truth* o
Life: it is to show thee that his
heavenly and worldly Things
even as I do thou * seest him fa
pleased with Men; and whereas
the World as cast behind him, a
Crown hangs over his Head; tha
thee that slighting and despising
that are present, for the Love that
his Master's Servi

n he took him by the Hand, and led
ito a very large Parlour that was full
ft, because never swept; the which af-
had reviewed a little while, the *In-*
r call'd for a Man to *sweep*: Now
ie began to sweep, the Dust began so
ntly to fly about, that *Christian* had
therewith been choaked. Then said the
ter to a *Damsel* that stood by, *Bring*
Water and sprinkle the Room; the which
he had done, it was swept and cleansed
leasure.

Then said Christian, *What means this?*
The *Interpreter* answered, This *Par-*
the Heart of a Man that was never
ed by the sweet Grace of the Gospel:
Dust is his Original Sin, and Inward
tions that have defiled the whole
He that begun to sweep it at first is
w; but she that brought Water, and
inkle it, is the *Gospel*. Now, whereas
iweft that as soon as the first began
ep, the Dust did so fly about, that
om by him could not be cleansed,
it thou wast almost choaked therewith:
s to shew thee, that by the Law, * Rom
of cleansing the Heart (by its 9.
g) from Sin * doth revive, put † 1 C
ength into, and * increase it in the 15. 55
ven as it doth discover and forbid it, * Rom.
oth not give power to subdue. 20.
in, as thou sawest the *Damsel* sprin-
e Room with Water, upon which it
eansed with Pleasure; this it to shew
that when the Gospel comes in the
and precious Influences thereof to
urt, then, I say, even as thou sawest

the

26. little Children, each one in h
15. Name of the eldest was †
Name of the other *Patience*.
shewd to be much discontented, but F
Passi- quiet. Then *Christian* asked
nd Reason of the Discontent of
nce. *Interpreter* answered, The G
m would have him stay for h
have untill the Beginning of the
w. he will have all now: * But
tience ling to wait.

Then I saw that one came
ing. brought him a Bag of Treasure
ssion down at his Feet; the which
bis rejoiced therein, and withal
e. to scorn: But I beheld but a
And had † lavished all away, and
o In but Rags

That Proverb, *A Bird in the Hand is worth two in the Bush*, is of more Authority with them, than are all the Divine Testimonies of the Good of the *World to come*. But as thou saweſt that he had quickly laviſhed all away, and had preſently left him nothing but Rags; ſo will it be with all ſuch Men at the End of this World.

Chr. Then ſaid *Chriſtian*, Now I ſee that *Patience* has the beſt † Wiſdom, and that upon many Accounts. 1. Becauſe he ſtays for the beſt Things. 2. And alſo becauſe he will have the Glory of his, when the other has nothing but Rags.

Int. Nay, you may add another, to wit, the Glory of the *next* World will never wear out; but theſe are ſuddenly gone. Therefore *Paſſion* had not ſo much reaſon to laugh at *Patience*, becauſe he had his good things firſt, as *Patience* will have to laugh at *Paſſion*, * becauſe he had his beſt things *laſt*; for *firſt* muſt give to place *laſt*, becauſe *laſt* muſt have its Time to come; but *laſt* gives place to no thing; for there is not another to ſucceed: He therefore that hath his Portion *firſt* muſt needs have a time to ſpend it, but he that hath his Portion *laſt*, muſt have it laſtingly: Therefore it is ſaid of *Dives*, *In thy Life-time thou receiveſt thy good Things, and likewiſe* Lazarus *evil Things, but now he is comforted, and thou art tormented.*

Chr. Then I perceive it is beſt not to covet Things that are *now*, but to wait for Things *to come*.

Int. You ſay Truth, for the Things that are ſeen, are *Temporal*; but the Things that are *not ſeen*, *Eternal*; but tho' this be ſo, *yet ſince* Things preſent, and our fleſhly

Head in the Hand is worth Two in the Bush. Eccleſ. 4. 6.

† *Wiſdom and Patience have the beſt Things.*

* *Paſſion and Patience have their good Things firſt and laſt.*

Thing muſt give place to another.

firſt muſt give place to laſt.

Thing that hath firſt muſt give place to laſt.

laſt muſt have it laſtingly.

Luke 16. 25.

his good Things firſt, and evil Things laſt.

2 Cor. 4. 18.

The Things that are ſeen, are Temporal; but the Things that are not ſeen, Eternal.

Appetites

preter took *Christian* by the
him into a Place where was
against a Wall, and one stand
casting much Water upon it
yet did the Fire burn high

Then said Christian, *What*

The *Interpreter* answered
the Work of Grace that is
Heart; he that casts Water
tinguish and put it out, is
in that thou seest the Fire
burn higher and hotter, th
the Reason of that: So he
to the Back-side of the Wa
a Man with a Vessel of Oil
the which he did also cont
secretly) into the Fire.

Then said Christian, *What*

The *Interpreter* answered.
who continually with the O

I also saw that the *Interpreter* took him again by the Hand, and led him into a pleasant Place, where was built a stately Palace, beautiful to behold; at the Sight of which *Christian* was greatly delighted; he saw also upon the Top thereof certain Persons walking, who were cloathed all in Gold.

Then said Christian, *May we go in thither?*

Then the *Interpreter* took him and let him up to the Door of the Palace; and behold at the Door stood a great Company of Men, as desirous to go in, but durst not. There also sat a Man at a little Distance from the Door, at a Table-side with a Book and his Inkhorn before him, to take the Name of them that should enter therein: He saw also, that in the Door-way stood many Men in Armour to keep it, being resolved to do to the Men that would enter, what Hurt and Mischief they could. Now was *Christian* somewhat in amaze: At last when every Man started back for fear of the armed Men, *Christian* saw a Man of a very stout Countenance, come up to the Man that sat there to write, saying, * *Set down my Name, Sir*; the which when he had done, he saw the Man draw his Sword; and put an Helmet upon his Head, and rush towards the Door upon the Armed Men, who laid upon him with deadly Force: But the Man was not at all discouraged, but fell to cutting and hacking most fiercely: So after he had † received, and given many Wounds to those that attempted to keep him out, he cut his Way through them all, and pressed forwards to the Palace; at which there was a

* *The* *ant M*

† Act 21.

pleasant

so he went in, and was cloathe
Garments as they. Then *Christi*
and said, *I think verily I know the*
this.

Now, said *Christian*, let me
Nay, stay (said the *Interpreter*)
shewed thee a little more, and
thou shalt go on thy Way. So he
by the Hand again, and led him
dark Room, where there sat a M
air * *Iron-Cage*.

Now the Man to look on seem'd
ge. he sat with his Eyes looking dow
Ground, his Hands folded together
sighed as if he would break his Hea
said *Christian*, *What means this?*
the *Interpreter* bid him talk with th

Chr. Then said *Christian* to the M
art thou? The Man answered, *I a*
was not once.

Chr. But how cam'st thou in this Condition?

Man. I left off to watch and be sober; I laid e Reins upon the Neck of my Lusts; sinned ainst the Light of the World, and the oodness of God: I have grieved the Spirit, d he is gone: I tempted the Devil and he is me to me: I have provoked God to Anger, d he has left me; I have so hardened my eart that I cannot repent.

Then said *Christian* to the *Interpreter*, *But there no hopes for such a Man as this?* Ask im, says the *Interpreter*.

Chr. Then said *Christian*, *Is there no Hope, t you must be kept in the Iron-Cage of Despair?*

Man. No, none at all.

Chr. Why? The Son of the Blessed is very itiful.

Man. I have * crucified him to myself, a- * 6.
resh. I have despised his Person, I have de- ‡ 19
spised his † Righteousness, I have counted his § 1
Blood an unholy Thing, I have done De- 24
spite § to the Spirit of Grace: Therefore, I have shut myself out of all the Promises, and there now remains nothing to me but Threatnings of certain Judgment, and fiery Indignation, which shall devour me as an Adversary.

Chr. For what did you bring yourself into this Condition?

Man. For the *Lusts*, *Pleasures*, *and Profits*, of this World; in the Enjoyment of which I did then promise myself much Delight: but now every one of those Things also bite me, and gnaw me, like a burning Worm.

Chr. But can'st thou not repent and turn?

Man.

must meet with in Eternity :

Inter. Then said the *Interpreter* t
Let this Man's Misery be rem
thee, and be an everlasting
thee.

Chr. Well, said *Christian*, this
God help me to watch and be sob
pray that I may shun the Cause of
Misery. Sir, is it not time for
my Way now?

Inter. Tarry until I shall she
Thing more, and then thou shal
Way.

So he took *Christian* by the H
and led him into a Chamber, w
was one rising out of Bed; and
on his Raiment, he shook and
Then said *Christian*, Why does
thus tremble? The *Interpreter* the
tell to *Christian* the Reason of hi

rd a Voice, saying, *Arise ye Dead and* Isa. 26 21
Judgment; and with that the Rocks Mich. 7.
the Graves opened, and the Dead that 16. 17.
therein came forth. Some of them Psal. 1.
exceeding glad, and looked upward. 2. 3.
some sought to hide themselves under
fountains: Then I saw the Man that
on the Cloud open the Book, and *bid*
World draw near. Yet there was by rea- Mal. 3.
of a fierce Flame which issued and 2. 3.
before him a convenient Distance be- Dan. 7.
him and them, and betwixt the 9. 10.
and the Prisoners at the Bar. I heard
to proclaimed to them that attended on
Man that sat on the Cloud, * *Gather* * Mark 3
er the Tares, the Chaff and Stubble, and 13 ch. 14
them into the burning Lake: And with 30.
the bottomless Pit opened, just where- Mal. 4. 1
I stood: Out of the Mouth of which
came in abundant manner, Smoak
Coals of Fire, with hideous Noises.
was also said to the same Persons,
ather my Wheat into the Garner. And † Luke 3.
that I saw many catch'd up and car. 17.
away into the Clouds, but I was left be- ‡ Thes. 7
I. I also sought to hide myself, but I 16, 17.
d not, for the Man that sat upon the
ud still kept his Eye upon me: My Rom. 2.
also came into my Mind; and my Con- 14, 15.
nce did accuse me on every Side. Upon
I awaked from my Sleep.

Chr. But what was it that made you afraid
his Sight?

Man. Why, I thought that the Day of Judg-
nt was come, and that I was not ready
it! But this affrighted me most, that
Angels gathered up several, and left me
behind;

Int. Well, keep all Things
that they may be as a *Goad* i
prick thee forward in the Way
Then *Christian* began to gird
and address himself to his J
said the *Interpreter*, The Co
ways with thee, good *Civility*,
in the Waythat leads to to the C
stian went on his Way, saying;

Here I have seen Things rare a
Things pleasant, dreadful Things
In what I have begun to take i
Then let me think on them, and
Wherfore they shew'd me wher
Thankful, O good Interpreter,

Now I saw in my Dream, T
way, up which *Christian* was to
on either Side with a Wall

burden loosed from off his Shoulders, and fell from off his Back, and began to tumble, and so continu'd to do, till it came to the Mouth of the *Sepulchre*, where it fell in, and I saw it no more.

Then was *Christian* glad and lightsome, and said with a merry Heart, *He hath given releases me rest by his Sorrow, and Life by his Death.*

Then he stood a while to look and wonder; for it was very surprizing to him, that the Sight of the *Cross* should thus *ease him of his Burthen.* He looked therefore, and looked again, even till the *Springs that were in his Head sent the* * *Water down his Cheeks.* Now as he stood looking and weeping, behold three Shining Ones came to him and saluted him, with *Peace be to thee*; so the First said to him, † *Thy Sins be forgiven thee*; the Second *stript him of his Rags*, and Cloathed him with * *Change of Rayment*; the Third also *set* † *a Mark in his Forehead*, and gave him a Roll, with a Seal upon it, which he bid him look on as he ran, and that he should give it in at the Celestial Gate; so they went their Way. Then *Christian* gave three Leaps for Joy, and went on singing:

Thus far did I come laden, with my Sin,
Nor could ought ease the Grief that I was in,
Till I came hither; *what a Place is this!*
Must here be the Beginning *of my* Bliss!
Must here the Burthen *fall from off my Back!*
Must here the Strings that bind it to me crack!
Blest Cross! Blest Sepulchre! *Blest rather be,*
The Man *that there was put to Shame for me!*

When G of our G and Bu den wea as those

for Joy * Zech 12. 10.

† Mat.

* Zech

† Eph. 13.

A Chr an can tho' alo when G doth gi him th Joy of Heart

I saw then in my Dream that he went on
bus, even till he came at the bottom, where
he saw a little out of the Way, three Men
ast asleep, with Fetters upon their Heels,
he Name of the one was *Simple*, the * other
Sloth, and the third *Presumption*.

Christiana then seeing them lie in this Case,
went to them, if paradventure he might
awake them? And cryed, *You are like
them that sleep on the Top of* a † *Mast, for
the Dead Sea is under you, a Gulph that
hath no Bottom: Awake, therefore, and
come away*, be willing also, *and I will help
you off with your Irons*. He also told them,
If he that goeth about like * a roaring Lion,
*comes by, you will certainly become a Prey
to his Teeth*. With that they looked upon
him, and began to reply in this sort: † *Simple*, said, *I see no Danger: Sloth* said, *Yet a
little more Sleep*: *And Presumption* said, *Every Tub must stand upon his own Bottom*. And
so they lay down to sleep again, and *Christian*
went on his Way.

Yet he was troubled to think, that Men
in that Danger should so little esteem the
Kindness of him that so freely offered to
help them, both by the awakening of them,
counselling of them, and proffering to help
them off with their Irons. And as he was
troubled thereabouts, he espied two Men
come tumbling over the Wall, on the left
hand of the narrow Way; and they made
up apace to him. The Name of the one
was *Formalist*, and the Name of the other
Hypocrisy. So, *as I said*, they drew up unto
him, who thus enter'd with them into Discourse.

* Sir Sloth, Presumption.

Prov. 24.

* Pet 8.

† The no Pe sion do, if opened the E

up some other Way, the same is a Robber.

Form. and *Hyp.* They said, Tl the Gate of Entrance, was by all try Men counted too far about; a their usual Way was to make of it, and to climb over the W had done.

Chr. But it will be counted a Tr the Lord of the City, whither w thus to violate his revealed Will.

Form. and *Hyp.* They told hir for that he needed not trouble his about; for what they did they ha and could produce, if need were that would witness it, for more t sand Years.

Chr. But said *Christian*, Wil

ey that
into
Way,
not by
Door,
k that
can

ng over the Wall; wherein now is thy
ondition better than ours?

Chr. I walk by the *Rule* of my Master, you
alk by the rude working of your *Fancies*.
ou are counted Thieves already by the Lord
f the Way, therefore I doubt you will not
e found true Men at the End of the Way.
ou come in by your selves without his *Di-*
ction; and shall go out by your selves with-
ut his *Mercy*.

To this they made him but little An-
wer; only they bid him look to himself.
hen I saw that they went on every Man
his way, without much Conference one
ith another; save that these two Men told
hristian, *That as to* Laws *and* Ordinances,
ey doubted not but they should as con-
entiously do them as he. Therefore, said,
ey, *we see not wherein thou differest from*
, *but by thy* Coat *that is now on thy Back*,
hich was, as we trow, given thee by some
thy Neighbours to hide the Shame of thy
akedness.

Chr. By * *Laws* and *Ordinances* you
ill not be saved, since you came not in by
e Door. And as for this † *Coat* that is on
y Back, it was given me by the *Lord* of
e Place whither I go; and that, as you
y, to cover my Nakedness with. And as I
ke it as a Token of Kindness to me, for I
d nothing but Rags before; and besides,
us I comfort my self as I go: *Surely*,
ink I, when I come to the Gate of the
ty, the Lord thereof will know me for
d, since I have his Coat *on my Back*;
Coat that he gave me freely in the Day that
ript me of my Rags. I have moreover a

* Gal. 16.

† Christian has his Lord's Coat on his Back, and is comforted therewith.

in Token of my certain going
all which I doubt you want, and
because you came not in at the

To these Things they gave hi
swer, only they looked upon ea
laughed. Then I saw that they
save that *Christian* went before,
other Talk * but with himself
sometimes sighingly, and some
fortably: Also he would be often
the *Roll,* that one of the *Shinin*
him, by which he was refreshed.

I beheld then that they all w
they come at the Foot of the I
culty, at the Bottom of which wa
There was also in the same Plac
Ways besides that which came

hristi-
as
with
lf.

comes
Hill
culty

Difficulty is behind, *Fear* is before,
Tho' he's got on the Hill, the Lions roar;
A Christian Man is never long at Ease,
When one Fright's, gone, *another* doth him seize.

also that these [illegible] go to it, a
with that up which *Christian* wen
other side of the Hill, therefor
resolved to go into those Ways
Name of one of those Ways was
the Name of the other *Destructio*
† *one* took the Way which is cal
which did lead him into a great
the *other* took directly up the Way
tion, which led him into a wide
of dark Mountains, where he stu
fell, and rose no more.

I looked than after *Christian*,
go up the Hill, where I perceive
from running to going, and from
clambring upon his Hands and h
because of the Steepness of the Place
about the Mi[illegible]

e Dan-
f
ing
f the

in that Place until it was almost
: And in his Sleep † his *Roll* fell out † *He*
Hand. Now as he was sleeping, *sleeps is*
came One to him and awaked him *lazy.*
, † *Go to the Ant, thou Sluggard, con.* † Prov
er Ways, and be Wise: And with that 6.
an suddenly started up, and sped him
s way, and went apace 'till he came
: top of the Hill.
w when he was got to the Top of
Hill, there came two Men running to
him amain, the Name of the one was
orous, and the other *Mistrust*: To whom † Chr
ian said, Sirs, *What's the Matter you* an *meet*
the wrong Way? Timorous answered, *with* M
they were going to the City of Zion, strust *a*
had got up that difficult Place; *But*, Timor
he, *the further we go the more Danger*
meet with, wherefore we turned and
going back again.
s, said *Mistrust* for just before us lies a
le of Lions in the Way (whether sleep-
or waking, we know not) and we could
think, if we came within reach, but
would presently pull us in Pieces.
hr. Then said *Christian*, You make me
d; but whither shall I flee to be safe?
go back to my own Country that is
ared for Fire and Brimstone, and I shall
tinly perish there: If I can get to the
estial City, I am sure to be in Safety
s I must venture; to go back is nothing † Ch
Death, to go forwards is Fear of Death, an *sh*
Life Everlasting beyond it: I will yet go *for Fe*
ard. So *Mistrust* and *Timorous* ran down
Hill, and *Christian* went on his Way,
thinking again of what he had heard

He is perplexed for Roll.

... he began to be m
and knew not what to do;
thought himself that he ha
Arbour that is on the side of
falling down upon his Knees,
Forgiveness for that foolish
went back to look for his *Ro*
way he went back, who ca
forth the Sorrow of *Chri*
Sometimes he sighed, someti
and oftentimes he chid himſ
so foolish as to fall asleep in th
was erected only for a little
his weariness. Thus therefore
carefully looking on this side, a
the way as he went, if happi
find the Roll that had been h
many times in his Journey.

How many Steps have I took in vain! (thus it happened to Israel, *for their Sin they were sent back again by the Way of the Red Sea) and I am made to tread those Steps with Sorrow, which I might have trod with Delight, had it not been for this sinful Sleep. How far might I have been on my Way by this Time! I am made to tread those Steps thrice over, which I needed not to have trod but once: Yea, now also I am likely to be benighted, for the Day is almost spent: O that I had not slept!* Now by this Time he was come to the *Arbour* again, where for awhile he sat down and wept; but at last (*as* Christian *would have it*) looking sorrowfully down under the Settle, there he * espied his *Roll*: The which he with Trembling and Haste catch'd up and put in his Bosom. But who can tell how joyful this Man was when he had gotten his *Roll* again! For this *Roll* was the Assurance of his Life, and Acceptance at the desired Haven: Therefore he laid it up in his Bosom, gave GOD Thanks for directing his Eye to the Place where it lay, and with Joy and Tears betook himself again to his Journey. But, O how nimbly did he go up the rest of the Hill! Yet, before he got up the Sun went down upon *Christian*; and this made him again recall the Vanity of his sleeping to his Remembrance; and thus he again began to condole with himself: *O thou sinful Sleep! how for thy Sake am I like to be benighted in my Journey: I must walk without the Sun, Darkness must cover the Path of my Feet, and I must hear the Noise of the doleful Creatures, because of my sinful Sleep!* Now also

* Christian *find the* Roll *he lost*

them torn to Pieces
went on; but while he w
his unhappy Miſcarriage, he
Eyes, and behold there was
Palace before him, the Name
Beautiful, and it ſtood by tl
ſide.

So I ſaw in my Dream, th
haſte and went forward, that i
might get Lodging there. No
had gone far, he entered into
row Paſſage which was about
off the Porter's Lodge, and lo
narrowly before him as he w
pied two Lions in the Way. No
he, I ſee the Danger that *M*
Timorous were driven back by.
were chained, but he ſaw not

Then I saw that he went on trembling for fear of the Lions; but taking good heed to the Directions of the Porter, he heard them roar, but they did him no harm. Then he clapt his Hands and went on till he came and stood before the Gate where the Porter was. Then said *Christian* to the Porter, *Sir, What House is this? and may I lodge here to Night*; The Porter answered, *This House was built by the Lord of the Hill, and he built it for the Relief and Security of Pilgrims.* Then the Porter also ask'd, *Whence he was, and whither he was going?*

Chr. I am come from the City of *Destruction*, and am going to Mount *Zion*; but because the Sun is now set, I desire if I may, to lodge here to Night.

Porter. What is your Name?

Chr. My Name is now *Christian*, but my Name at the first was *Graceless*; I came of the Race of * *Japhet*, whom God will persuade to dwell in the Tents of *Shem*

Porter. But how doth it happen that you come so late? The Sun is set.

Chr. I had been here sooner, but that, wretched Man that I am! I slept in the *Arbour* that stands on the Hill-side; nay, I had, notwithstanding that, been here much sooner, but that in my Sleep I lost my Evidence, and came without it to the Brow of the Hill, and then feeling for it, and finding it not, I was forced, with Sorrow of Heart, to go back to the Place, where I slept my Sleep, where I found it, and now, am come.

Porter. Well, I will call out one of the Virgins of this Place, who will (if she like your

Talk

Zion, *but being weary and ben*
me if he might lodge here to Nig
him I would call for thee, a
course had, may'st do as seem
even according to the Law of t

Then she asked him, *Wh*
and whither he was going ?
her. She asked also, *How k*
Way ? and he told her. The
him, *What he had seen and t*
the Way ? and he told her.
She asked his Name ? So he
Christian, *and I have so much*
Desire to lodge here to Night,
what I perceive this Place w
the Lord of the Hill, for the
Security of Pilgrims : So she
the Water stood in her E-

The Pilgrim's Progress.

Shall they who wrong begin, yet rightly end?
Shall they at all have Safety for their Friend?
No, No, in head-strong manner they set out,
And *head*-long will they fall at last, no doubt.

ſes

discourse with him, and thus th

Piety. Come, good *Chriſtian*, been ſo loving to you, to rec our Houſe this Night; let us, may better our ſelves thereby, of all Things that have happen your Pilgrimage?

Chr. With a very good Will glad that you are ſo well diſpoſe

Piety. What moved you at fi your ſelf to a *Pilgrim*'s Life?

Chr. I was * driven out of Country, by a dreadful Sound mine Ears, to wit, *That una ſtruction did attend me, if I a Place where I was.*

Piety. But how did it happen came out of your Country this wa

ew
tian
rove
his
oun-

Yes and did see such Things there,
membance of which will stick by me
as I live: Especially three Things
t, *How Christ in despite* of Satan, † *A R*
s his work of Grace in the Heart: hearsal o
e Man had sinned himself quite out what he
s of God's Mercy; and also, The saw in th
of him that thought in his Sleep the Way.
Judgment was come.

Why? Did you hear him tell his
?

Yes, and a dreadful one it was, I
: It made my Heart ake as he was
of it; but yet I am glad I heard it.

. Was this all you saw at the House
Interpreter?

No, he took me and had me where he
me a stately Palace, and how the
were clad in Gold that were in it;
w there came a venturous Man and
Way thro' the armed Men that stood
Door to keep him out, and how he was
me in and win eternal Glory: Methought
hings did ravish my Heart! I would
yed at the good Man's House a twelve
but I knew I had further to go

. And what saw you else this Way?

Saw! Why, I went but a little fur-
d I saw *One*, as I thought in my Mind,
leading on a Tree; and the very
f Him made my Burthen fall off my
for I groaned under a very heavy
) but then it fell down from off
'was a strange Thing to me; for I
w such a Thing before. Yea, and
stood looking up (for then I could
ear looking) Three *Shining Ones*
me: One of them *testify'd* that my

Chr. The Things that I
the best, yet some other
namely; I saw three Me
and *Presumption* lie asleep a
Way as I came, with Irons
but do you think that I c
I also saw *Formality* and
tumbling over the Wall, to
tended) to *Zion*; but they w
even as my self did tell them,
not believe. But above all
Work to get up this Hill, and
by the Lyons Mouth: and tru
been for the good Man, the P
at the Gate, I do not know,
all, I might have gone back
thank God I am here

Pru. Do you not bear away with you me of the Things, that then you were nversant withal?

Cha. Yes, but greatly against my Will, espe- ally my inward and carnal Cogitations, with hich all my Country Men, as well as my self ere delighted; but now all those Things are y Grief, and might I but chuse my own hings I would † chuse never to think of those hings more: But when I would be a doing at which is best, * that which is worst is ith me.

Pru. Do you not find sometimes, as if those hings were vanquished, which at other imes are your Perplexity?

Chr. Yes, but that is but seldom; but they e to me † Golden Hours, in which such ings happen to me.

Pru. Can you remember by what means u find your Annoyances at Times, as if ey were vanquished?

Chr. Yes, * I think what I saw at the ross, that will do it; and when I look upon y embroidered Coat, that will do it; And hen I look into the *Roll* that I carry in my osom that will do it; And when my Thoughts ax warm about whither I am going, what ill do it,

Pru. And what is that which makes you so irous to go to Mount *Zion?*

Chr. Why, † There I hope to see Him *alive*, at did hang dead *on the Cross*; and there I pe to be rid of all those Things, that to is Day are in me an Annoyance to me, ere *they say there is* * no Death; and there all *dwell* with such Company as I like best.

* Christian *distasted with carnal Cogitations.*

† Christian's Choice.

* Rom.

† *Christian's Golden Hours.*

* *How Christian gets Power against his Corruptions.*

† *Why Christian would be at Mount Zion.*

* Isa. 2. Rev.

discourses him.

a Family? Are you

Chr. I have a Wife

Cha. And why did

with you?

† Christian's *Love to his Wife and Children.*

Chr. Then *Christia*

how willingly wou'd I

all of them utterly ave

grimage.

Cha. But you shoul

and have endeavoured

the *Danger* of being le

Gen. 19. 14.

Chr. So I did, and to

had shewed to me of t

City; but I seemed to t

and they believed me not.

Cha. And did you

would bless your Council

Chr. Yes, and that

for you must think, tha

Children were very dear

Cha. But what could they say for themselves, why they came not?

Chr. Why, * my Wife was afraid of losing this World; and my Children were given to the foolish Delights of Youth: So what by one thing and what by another, they left me, to wander in this Manner alone.

Cha. But did you not with your vain Life, damp all that you by Words used by way of Persuasion to bring them away with you?

Chr. Indeed I cannot commend my Life, for I am conscious to my self of many Failings therein: I know also that a Man by his Convertation may soon overthrow what by Argument or Persuasion he doth labour to fasten upon others for their Good: Yet, this I can say, I was very weary of giving them Occasion by any unseemingly Action, to make them averse to going on Pilgrimage. Yea, for this very thing they would tell me I was too precise, and that I deny'd my self of Things (for their Sakes) in which they saw no Evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great Tenderness in sinning against God, or doing any Wrong to my Neighbour.

Cha. Indeed † *Cain* hated his Brother, because, *his own Works were Evil, and his Brother's Righteous*; and if thy Wife and Children have been offended with thee for this they thereby shew themselves to be implacable to Good, and *thou hast deliver'd thy Soul from their Blood.*

Now I saw in my Dream that thus they at talking together until Supper was ready. so when they had made ready, they sat down o Meat. Now the Table was furnished with

* *The Ca why hi Wife a Childre did not* Christian's *go Conversation be his Wife and Chi dren.*

† Christian *clear their B rish if they* Ezek. 19.

sat

and had fought with, a
* Heb. 2. 14, 15. had the Power of Dea
great Danger to himself;
him the more.

For as they said, and
Christian) he did it with
Blood: But that which p
into all he did, was, Tha
pure Love to his Country.
were some of them of th
said they had been and spo
he did *die on the Cross*; a
tested, that they had it fro
that he is such a Lover
that the like is not to be
East to the *West*.

They moreover gave an
they affirm'd, and that was
himself of his Glory, that he
for the Poor; and that thou

hose Window opened towards the Sun rising: he Name of the Chamber was *Peace*, where e slept till break of Day, and then he awoke nd sung,

Where am I now! is this the Love and Care
Of JESUS, *for the Men that* Pilgrims *are,*
Thus to provide! That I should be forgiven!
And dwell already the next Door to Heaven.

So in the Morning they all got up, and after some more Discourse they told him that e should not depart, untill they had shew'd him the *Rarities* of that Place. And first they ad him into the Sudy, * where they shew'd him Records of the greatest Antiquity; in which an h I remember in my Dream, they shew'd him rst the *Pedigree* of the Lord of the Hill, that e was the *Son* of the *Ancient of Days* and ame by that *Eternal Generation.* Here also ere more fully Recorded the Acts that he ad done, and the Names of many Hunreds that he had taken into his Service; nd how he had placed them in such Habitions that could neither by Length of Days nor ecays of Nature be dissolved.

* Chri *had i* *Stud* *wh* *he saw* *there.*

Then they read to him some of the wory Acts that some of his Servants had done. s how that they *subdu'd* Kingdoms, *wrought ighteousness, obtain'd Promises, stopp'd the ouths of Lions, quench'd the Violence of Fire, ap'd the Edge of the Sword, out of eakness were made strong, waxed vant in Fight, and turned to flight the Armies the Aliens.* † Heb. 33, 34

Then they read again in another Part of e Records of the House, where it was ewed how willing the Lord was for to receive

dictions of Things that hav
Accomplishment both to tl
Amazement of *Enemies*, and
Solace of *Pilgrims*.

The next Day they took him into the *Armory* whe him all manner of Furnitu Lord had provided for Pilg Shield, Helmet, Breast Plat and Shoes that would not w there was here enough of out as many Men for the S Lord, as there be Stars in Hea tude.

* Christian *had in to the* Armory.

They also shewed him som gines, with which some of had done wonderful Things. ed him *Moses*'s Rod, the Hamm with which *Jael* slew *Sisera*, Trumpets, and Lamps too,

† Christian *made to see ancient Things.*

him besides many excellent Things
hich *Christian* was much delight-
is done, they went to their Rest

as I saw in my Dream, That on the
he got up to go forwards, but they
him to stay 'til' the next Day also:
n, said they, *we will (if the Day be*
shew you the * *Delectable Moun-*
which, they said, *would yet further*
his Comfort, because, they were
the desired Haven, than the Place
at present he was. So he consented
id. When the Morning was up,
d him up to the Top of the House,
l him look *South:* So he did, and
at a great distance, he saw a most
t Mountainous Country, beautified
Woods, Vineyards, Fruit of all Sorts,
s also, with Springs and Fountains,
lectable to behold. Then he asked
ame of the Country? They said, *It*
el's Land; *and it is as common, say they*
Hill is, to and for all the Pilgrims.
hen thou comest there, from thence thou
ee to the Gate of the Celestial City;
Shepherds that live there will make

* Christian *shewed the delectable Mountains.*

Isa. 32. 16, 17.

w he bethought himself of setting
ds, † and they were willing he should.
irst said they, let us go again into an
armory: So they did; and when he
there, they * harnessed him from
to Foot, with what was of Proof, an
erhaps he should meet with Assaults
e Way. He being, therefore, thus

† Christian *sets forward.*

* Christian *sent away armed.*

Chr. O, said *Christian*, I k
my Townsman, my near Neig
from the Place where I was
do you think he may be befo
Port. He is got by this
Hill.

ow Chri- *Chr.* Well, said *Christian*, g
an *and* Lord be with thee; and add
e Porter sings, much Encrease for the
eet at thou hast shewed to me.
arting.

Then he began to go forw
ection, *Piety*, *Charity*, and
accompany him down to th
Hill. So they went on tog
ing their former Discourse,
to go down the Hill. Then
As it was difficult *coming up*
can see, it is dangerous *goin*
said Prudence, *so it is*: *For*
Matter for a Man to go

of Raisins, and then he went on his

. now in this Valley of *Humiliation*,
hristian was hard put to it; for he
one but a little Way, before he espi-
foul Fiend coming over the Field to
him; his Name was *Apollyon*. Then
hristian begin to be afraid; and to cast
Mind, whether to go back, or to stand
round. But he consider'd again, That
l no † Armour for his Back, and there-
ought to turn Back to him, might give an
eater Advantage with Ease to pierce
ith his Darts; therefore he resolved to
e and stand his Ground: For, thought
had I no more in my Eye, than the la-
f my Life, 'twould be the best way to

† Christ *has n* *Armour* *for his* *Back.*

† Christ an's *Resolution at the Approach of* Apollyon

ne went on and *Apollyon* met him.
he Monster was hideous to behold:
cloathed with Scales like a Fish (and
re his Pride;) he had Wings like
gon, Feet like a Bear, and out of his
came Fire and Smoak, and his Mouth
the Mouth of a Lyon. When he was
up to *Christian*; he beheld him with
ainful Countenance, and thus began to
n with him.

Discourse betwixt Christian and Apollyon.

. Whence came you? and whither are
und?

. I am come from the City of *Destruction*
h is the Place of all Evil, and am go-
the City of *Zion*.

. By this I perceive thou art one of my
s; for all that Country is mine, and
he Prince and God of it. How is it
at thou hast run away from thy King?

Persons do, look out, it p
mend my self.

Apol. There is no Prince tha
ly lose his Subjects, neither wi
thee; but since thou complain
vice and Wages † be conter
what our Country will afford,
mise to give thee.

Chr. But I have let my self
to the *King* of Princes, and h
Fairness go back with thee?

Apol. Thou hast done in this
Proverb, † *Change a bad for*
it is ordinary for those that
themselves his Servants, after
him the Slip, and return agai
thou so too, and all shall be

Chr. I have given Him n

polly-
Flat-

polly.
under
ue
ift's
vice.

thee; And besides: O thou destroying *Apollyon*, to speak Truth, I like his Service, his Wages, his Servants, his Government, his Company and Country, better than thine, and therefore leave off to persuade me farther, I am his Servant, and will follow him.

Apol. * Consider again, when thou art in cool Blood, what thou art like to meet with in the *Way* that thou goest. Thou know'st that for the most part, his Servants come to an ill End, because they are Transgressors against *me* and *my Ways*; how many of them have been put to shameful Deaths! And besides thou countest *his* Service better than *mine*, whereas he never came yet from *the Place where he is*, to deliver any that served him out of their Hands: But as for me, how many Times, as all the World well knows, have I deliver'd, either by Power or Fraud, those that have faithfully served me, from him or his, tho' taken by them! And so I will deliver thee.

Chr. His forbearing at present to deliver them, is on purpose to try their Love, whether they will *cleave to him to the End*: And for the ill End thou sayest they come to, that is most glorious in their Account: But for present Deliverance, they do not much expect it: For they stay for their Glory, and then they shall have it, when *their Prince comes in his, and the Glory of the Angels.*

Apol. Thou hast already been unfaithful in thy Service to him, and how dost thou think to receive Wages of him?

Chr. Wherein, O *Apollyon*! have I been unfaithful to him?

* on the End Chr to Chr from his his

Things Thou wast also alm
to go back at the Sight of
and when thou talkest of thy
of what thou hast heard and
art inwardly desirous of Vain-Glo
thou sayest or doest.

Chr. All this is true, and
which thou hast left out; but
whom I serve and honour, is *m*
ready to forgive: But, besides, t
mities possess'd me in thy C
there I suck'd them in, and I l
ed under them, being sorry for
have obtain'd Pardon of my Princ

Apol. Then *Apollyon* broke o
greater Rage, saying, I am an
this *Prince*, I hate his Person, hi
People. I am come out on purpos
stand thee.

Chr. *Apollyon*, beware what you

Then did *Christian* draw, for he saw 'twas time to bestir him, and *Apollyon* as fast made at him, throwing Darts as thick as Hail; by the which, notwithstanding all that *Christian* could do to avoid it, * *Apollyon* wounded him in the Head, his Hand and Foot. This made *Christian* give a little Back: *Apollyon* therefore followed his Work amain, and *Christian* again took Courage, and resisted as manfully as he could. This sore Combat lasted for above half a Day, even 'till *Christian* was almost quite spent. For you must know, that *Christian*, by reason of his Wounds, must need grow weaker and weaker.

Then *Apollyon* espying this Opportunity, began to gather up close to *Christian*, and wrestling with him, gave him a dreadful † Fall and with that *Christian*'s Sword flew out of his hand. Then said *Apollyon*, *I am sure of thee now*: And with that he had almost pressed him to Death; so that *Christian* began to despair of Life: But, as God would have it, while *Apollyon* was fetching his last Blow thereby to make a full End of this good Man, *Christian* nimbly stretched out his hand for his * Sword, and caught it saying, † *Rejoice not against me, O mine Enemy when I fall, I shall arise*; and with that gave him a deadly Thrust, which made him give back, as one that had received his mortal Wound. *Christian* perceiving that he made at him again, saying, *Nay, in all these things we are more than Conquerors, thro' him that loved us.* And with that *Apollyon* spread forth his Dragon's Wings, *and sped him away* that *Christian* saw him no more.

In this Combat no Man can imagine, unless he had seen and heard, as I * did, what * A Yellowing, and hideous Roaring, *Apollyon* made Relat all the Time of the Fight; he spake like a the C Dragon: And on the other side, what Sighs by th and Groans burst from poor *Christian*'s Heart. Stato I never saw him all the while give so much as one pleasant Look, till he perceived he had wounded *Apollyon* with his two-edged Sword, then indeed he did smile, and look upward; but 'twas the most dreadful Fight that ever I saw.

So when the Battle was over, *Christian* said, † *I will here give Thanks to him that hath delivered me out of the Mouth of the* Lion *and to him that did help me against* Apollyon. And so he did saying; † C an g God for live

Great Belzebub, *the Captain of this Fiend,*
Design'd my Ruin; therefore to this end
He sent him harness'd out, and he with Rage,
That hellish was, did fiercely me engage;
But blessed Michael *helped me, and I,*
By Dint of Sword did quickly make him fly:
Therefore let me to Him give lasting Praise,
And thank and bless his holy Name always.

Then there came to him an Hand with some of the Leaves of the *Tree of Life*, the which *Christian* took and applied to the Wounds that he had received in the Battle, and was healed immediately. He also sat down in that Place to eat Bread, and to drink of that Bottle that was given him a little before; so being refreshed, he addressed himself to his Journey, with his

of the thro' the midst of it: Now t
adow very solitary Place. The l
Death. *miah*, thus describes it: *A Wil*
8] *a Land of Desart, and of*
Drought, and of the Shadow of
that no Man (but a Christian)
and where no Man dwells.

Now here *Christian* was worse
in the Fight with *Apollyon*; as
you shall see

I saw then in my Dream,
Christian was got on the Borde
dow of Death, there met hi
he Chil- † Children of them that broug
f the Report of the good Land, mak
go go back; to whom *Christian*
lows:

umb. *Ch.* Whither are you going?

Chr. But what have you met with? said *Christian.*

Men. Why, we are almost in the *Valley of the Shadow of Death*, but that, by good Hap, we looked before us and saw the Danger before we came to it.

Chr. But, what have you seen? said *Christian.*

Men. Seen! Why, the *Valley* it self, which is as dark as Pitch; we also saw there *Hobgoblins*, *Satyrs*, and *Dragons* of the Pit; we heard also in that *Valley* a *continual Howling and Yelling*, as of People under unutterable Misery, who there sat bound in Afflictions and Irons; and over that *Valley* hangs the discouraging Clouds of Confusion: *Death* also does always spread his Wings over it. In a Word, it is very whit dreadful, being utterly without Order.

Chr. Then said *Christian*, I perceive not yet, by what you have said, but that this is my Way to the desired Heaven.

Men. Be it the Way, we will not chuse it for ours.

So they parted and *Christian* went on his Way, but still with his Sword drawn in his Hand, for fear least he should be assaulted.

I saw then in my Dream, so far as this *Valley* reached, there was on the Right Hand a very deep Ditch: That it is into which the *Blind hath led the Blind in all Ages and have both there miserably perished.* Again, behold on the Left Hand there was, a very dangerous Quag, into *which, if* even a Man falls, he finds no *Bottom* for his Foot to stand on:

Into

Hand, he was ready to
Fire on the other; also
to escape the Mire, with
ness, he would be ready
Ditch: Thus he went on
here sigh bitterly; for be
mentioned above, the Pat
dark, that oftentimes whe
Foot to go forward,
where, nor upon what h
next.

About the midst of the
ceived the Mouth of *Hell*
flood also hard by the W
thought *Christian*, *What sha*
ever and anon the Flame a
come out in such Abundance
and hideous

Poor Man! where art thou now? thy Da
Good Man, Be not cast down, thou art ye
Thy *Way* to *Heaven* lays by the *Gates of*
Chear up, hold out, with thee it shall go

he might be hal
remembered also
vanquish'd many
Danger of going
than to go forwar
on: Yet the Fien
and nearer: But
almost at him, he
vehement Voice, I
of the Lord God. So
no farther.

One Thing I woul
Notice that now poc
founded, that he di
Voice: And thus I
he was come over ag
burning Pit, one of th
hind him, and stept u
whispering, suggested
Christian phemies to him

When *Christian* had travelled in this disconsolate Condition some considerable Time, he thought he heard the voice of a Man as going before him, saying, *Though I walked through the Valley of the Shadow of Death, I will fear no ill; for thou art with me.*

Then was he glad; and for these Reasons.

First, *Because he gathered from thence, That some who feared God, were in this Valley as well as himself.*

Secondly, *For that he perceiv'd God was with them, though in that dark and dismal State: And why not, thought he, with me? Though by Reason of the Impediment that attends this Place, I cannot perceive it.*

Thirdly, *For that he hoped (could he overtake them) to have Company by and by.*

So he went on, and he called to him that was before; but he knew not what to answer. For that he also thought himself to be alone: And by and by the Day broke. Then said *Christian, He hath turned the Shadow of Death into the Morning.*

Now * Morning being come he looked * back: not out of Desire to return, but to a see, by the Light of the Day, what Hazards b he had gone through in the Dark: So he l saw more perfectly the Ditch that was on the one Hand, and the Quag that was on the other; also how narrow the Way was which led betwixt them both; also how he saw the Hobgoglins, and Satyrs and Dragons of the Pit, but all afar off; for after

break

e me a Cave, where two Giants, *Pope* *Pagan* dwelt in old Time; by whose er and Tyranny, the Men whose Bones, d, Ashes, *&c.* lay there, were cruelly to Death. But by this Place *Christian* without much Danger, whereat I what wondred: But I have learnt since, *Pagan* has been dead many a Day; and r the other, tho' he be yet alive, he is eason of Age, and also of the many v'd Brushes that he met with in his ger Days, grown so crazy and stiff in joints, that he can now do a little more sit in the Cave's Mouth grinning at rim's as they go by, and biting his Nails use he cannot come at them.

I saw that *Christian* went on his Way, at the Sight of the *Old Man* that sat in Mouth of the Cave he could not tell t to think, especially because he spake im; though he could not go after him, ng, *You'll never mind till more of you be d.* But he held his Peace, and set a good e on't, and so went by, and caught no t. Then sang *Christian*

Vorld of Wonders! (I can say no less)
t I should be preserv'd in that Distress
I have met with here! O blessed be
t Hand that from it hath deliver'd me:
ger in Darkness, Devil, Hell, and Sin,
compass me while I this Vale was in;
Snares and Pits, and Traps and Nets did lie
Path about, that worthless, silly I (down;
ht have been catch'd, intangl'd, and cast
since I live; let JESUS *wear the Crown.*

Now

.... to whom *Christia*
stay, till I come up to you. B
swered, *No, I am upon my Life,*
of Blood is behind me.

At this *Christian* was som
and putting to all his Strength
got up with † *Faithful*, and dic
him; so *the last was the fir*
Christian vain-gloriously smile
had gotten the start of his Bro
taking good heed to his Feet,
stumbled and fell, and could not
til *Faithful* came up to help him

Then I saw in my Dream th
lovingly † on together, and ha
course of all Things that had
them in their Pilgrimage; and
began:

hristi-
ver-
ful.

risti-
all

ful

Chr. How long did you stay in the City of
estruction, before you set out after me in your
lgrimage?

Faith. * Till I could stay no longer; for
ere was great Talk presently after you were
me out, that our City would in a short
ne with Fire from Heaven be burned down
the Ground.

Chr. What! did your Neighbours talk so?

Faith. Yes, 'twas for a while in every Body's
outh.

Chr. What! and did no more of them but you
me out to escape the Danger?

Faith. Tho' there was, as I said, a great
lk thereabout, yet I do no think they
d firmly believe it. For in the heat of
e Discourse, I heard some of them derid-
ly speak of you, and of your desperate
rney (for so they call'd this your Pil-
image) But I did believe, and do still,
t the End of our City will be with Fire
d Brimstone from Above; and therefore
ave made my Escape.

Chr. Did you hear no Talk of Neighbour
able?

Faith. Yes, *Christian*, I heard that he fol-
red you till he came to the *Slough of*
pond; where, as some say he fell in:
t he would not be known to have so done;
: I am sure he was soundly bedaubed with
t kind of Dirt.

Chr. And what said the Neighbours to
n?

Faith. Why, he hath, since his going back, *How*
n had greatly in Derision, and that a-able
g all sorts of People; some do mock accou
despise him, and scarce will any set wh
him go

* *Talk* *the C* *from* *when* *they*

Jer. 28. God has stirred u
18. 19. and make him a P
taken the Way.

Chr. Had you n
you came out?

Faith. I met him
leared away on the
of what he had d
him.

Chr. Well, at my
Hopes of that Man
2 Pet. 2. perish in the Overthr
22. *The* it has happened to hi
Dog *and* Proverb. *The Dog is t*
Sow. *and the Sow that was*
ing in the Mire.

Faith. They are my
who can hinder that wh

Chr. Well, Neighbo
Pian. let us leave him
that

r. 'Twas well you escap'd her Net:
b was hard put to it by her, and he
ed her as you did, but it had like to Gen
cost him his Life. But what did she 11,
you?

ith. You cannot think (but that you
something) what a flattering Tongue
ad; she lay at me hard to turn aside
her, promising me *all* manner of *Con-*

r. Nay, she did not promise you the
ts of a good Conscience.

ith. You know that I mean all *carnal*
lsbly Content.

r. Thank God you have escaped hear: Prov
bhorred of the Lord, shall fall into her 24.

ith. Nay, I know not whether I did
y escape her or no?

r. Why, I hope you did not consent to
Desire?

ith. No, not to defile myself; for I re-
ber'd an old Writing that I had seen,
t said, *Her Steps take hold of Hell* So Prov
mine Eyes, because I would not be bewitche Job.
ber Looks: Then she railed on me, and
nt my way.

r. Did you meet with no other Assault
t came?

ith. When I came to the Foot of the Hill
Difficulty, I met with a very aged † *Man* † *He*
asked, *What I was and whither bound,* *assau*
t him, *That I was a Pilgrim, going* Adar
Cælestial City. Then said the old *First*
Then lookest like an honest Fellow; wilt
be content to dwell with me, for the
that I shall give thee? Then I asked

him

what other Servants he had;
That his House was maintain
Dainties in the World, and t
were those of his own bege
asked, *how many Children he*
That he had but three Daugl
of the Flesh, The Lust of the
Pride of Life; *and that I shou*
I would. Then I asked, *ho*
Joh. 21. *would have me live with him*
me, *As long as he lived him*
Chr. Well, and what Coucl
Old Man and you to at last?
Faith. Why, at first I found
what inclinable to go with hin
he spake very fair; but looki
head, as I talked with him,
written. *Put off the Old*

away from him; but just as I turned my self to go thence, I felt him take hold of my Flesh, and gave me such a deadly Twitch back, that I thought he had pull'd part of me after himself: This made me cry, *O wretched Man*! So I went on my Way up the Hill. Rom. 24.

Now when I had got about half way up, I looked behind me, and saw one coming after me, *swift as the Wind*; for he overtook me just about the Place where the Settle stands.

Chr. Just there (said *Christian*) did I sit down to rest me; but being overcome with Sleep, I there lost this *Roll* out of my Bosom.

Faith. But, good Brother hear me out: So soon as the Man overtook me, he was but a Word and a Blow; for down he knockt me, and laid me for dead. But when I was a little come to my self again, I ask'd him, *Wherefore he served me so?* He said, *Because of my secret inclining to* Adam *the First*: And with that he struck me another deadly Blow on the Breast, and beat me down backwards: So I lay at his Foot as dead as before. When I came to my self again, I cryed him *Mercy*: But he said, *I know not how to shew Mercy*: And with that knock'd me down again. He had doubtless made an End of me, but that one came by, who bad him forbear.

Ch. Who was he that bad him forbear?

Faith. I did not know Him at first; but as He went by, I perceiv'd the *Holes in his Hands, and in his Side*: Then I concluded that *it was our Lord*. So I went up the Hill.

Chr.

would burn my E
there.

Chr. But did
stood there on the
of which *Moses* m

Faith. Yes, an
came at it; but
were asleep; for i
cause I had so muc
I passed by the Port

Chr. He told m
go by, and I wis
House; for they wo
Rarities, that you
them to the Day o
tell me, Did you me
of *Humility?*

Faith. Yes, I me
who would willingl
go back again with

† Faithful *assaulted by* Dis-content

Faith. I told him * That altho' all these hat he named might claim Kindred of me, nd that rightly (for indeed they were my elations, *according to the Flesh*) yet since became a Pilgrim they have disowned me, nd I also have rejected them; and therefore ey are no more to me now, no more than they had never had been of my Lineage: told him moreover, that as to this *Valley*, e had quite misrepresented the Thing; for *fore Honour is Humility, and a haughty Spirit fore a Fall.* Therefore, said I, I had rather go through this Valley to the Honour that as so accounted by the Wisest, than chuse hat which he esteemed most worthy of our ffections.

* Fa ful's swer Discontent.

Chr. Met you with nothing else in that *alley*?

Faith: Yes, I meet with † *Shame*, but of all he Men I met with in my Pilgrimage, he, think bears the wrong Name, the other ould be said *nay*, after a little Argumentation, nd (some what else) but that bold-fac'd *Shame* ould never have done.

† *He is faulted* Shame.

Chr. Why, what did he say to you?

Faith. What! why he objected against *Religion* itself; he said, 'Twas a pitiful low, sneaking Business for a Man to mind *Religion*; he said, That a tender Conscience was an unmanly Thing, and that for a Man to *watch over his Words and Ways*, so as to tie up himself from that hectoring Liberty that the *Spirits of the Time* accustom themselves unto, would make him the Ridicule of the Times. He objected also, That but few of the *Mighty, Rich, or Wise, were ever of* my Opinion, nor any of them *neither*, before they were persuaded to be

Yea, he did hold me t
also, about a great many
I here relate; as, *That i*
sit whining and mourning
and a Shame to come f
Home. That it was a
Neighbour Forgiveness for
make Restitution where I i
He said also, That Religio
strange to the Great, beca
(which are called by finer
him own and respect the
same Religious Fraternity:
be, a Shame.

Chr. And what did you

Faith. Say; I could no
at first. Yea, he put me t
came up in my Face;

of the World, but according to the *Wisdom and Law of the Highest*. Therefore, thought I, what God says is best indeed, is best, tho' all the Men in the World are against it; Seeing then that Gods prefers his Religion, seeing God prefers a tender Conscience, seeing they that make themselves Fools for the Kingdom of Heaven are wisest; and that the poor Man that loveth Christ, is richer than the richest Man in the World that hates him; *Shame* depart, thou art an Enemy to my Salvation; shall I entertain thee against my Sovereign Lord? How then shall I look him in the Face at his Coming? Should I now be ashamed of his Ways and Servants, how can I expect the Blessing? But indeed this *Shame* was a bold Villain; I could scarce shake him out of my Company; yea, yea, he would be hunting of me, and continually whispering me in the Ear, with some or other of the Infirmities that attend Religion; but as I told him, 'Twas but in vain to attempt further in this Business, for those Things that he disdained, in those did I see most Glory: And so at last I got past this importunate One. And when I had shaken him off, then I began to sing,

The Tryals *that those Men do meet withal,*
That are obedient to the Heavenly Call,
Are manifold *and suited to the Flesh,*
And come, and come, and come again afresh;
Now or some times else, we by them may
Be taken, overcome, and cast away.
O let the Pilgrims, *let the* Pilgrims *then,*
Be vigilant, and quit themselves like Men.

attempt to do as he does, but
sist him, for notwithstanding a
does, he promoteth the Fool, a
rov. 3. *The wise shall inherit Glory*, sait
5. *Shame shall be the Promotion of*
Faith. I think we must cry to
against *Shame*, that would have
for Truth upon the Earth.

Chr. You say true: But di
Body else in that Valley?

Faith. No not I, for I had
the rest of the Way, thro' t
thro' the *Valley of the Shadow*

Chr. 'Twas well for you; I a
far otherwise with me, I ha
Season as soon as almost I en
Valley, a dreadful Combat w
Fiend *Apollyon*; yea, I thou

over; but at last *Day broke, and the Sun arose*, and I went thro' that which was behind with far more Ease and Quiet.

Moreover, I saw in my Dream, that as they went on, *Faithful*, as he chanced to look on one Side, saw a Man whose Name *Talkative*, was walking at a Distance besides them (for in this Place there was Room enough for them all to walk) * He was a tall Man, and something more comely at a Distance than at Hand: To this Man *Faithful* addressed himself in this manner.

Faith. Friend, Whither away? are you going to to the *Heavenly Country?*

Talk. I am going to the *same Place.*

Faith. That is well; then I hope we shall have your good Company.

Talk. With a very good Will, will I be your Companion.

Faith. † Come on then, and let us go together and let us spend our Time in discoursing of Things that are profitable.

Talk. To talk of Things that are good, to me is very acceptable, with you, or with any other, and I am glad that I have met with those that incline to so good a Work: For to speak the Truth, * there are but few that care thus to spend their Time (as they are on their Travels) but chuse much rather to be speaking of Things to no Profit, and this hath been a Trouble to me.

Faith. That is indeed a Thing to be lamented; for what Thing so worthy of the Use of the Tongue and Mouth of Men on Earth, as are the Things of the God of Heaven?

Talk. I like you wonderfully well, for your Sayings are full of Conviction; and I will

talk of Miracles,
shall he find Thin
and so sweetly penn
tures?

Faith. That's tru
things in our Talk,

Talkative's *fine Discourse.*

Talk. That is it
such Things is m
doing a Man may
Things, as of the
and the Benefit of
general) but more
Man may learn the
Birth, the Insufficienc
of Christ's Righteousn

Besides, by this a
is to *repent*, to *belie*
the like. By this als
are the great Promis
the Gospel to his own

ıorantly live in the Works of the Law, the which a Man can by no means ob. n the Kingdom of Heaven.

Faith. But by your leave, Heavenly Knowge of these is the Gift of God; no Man aineth to them by Human Industry, or ly by the Talk of them.

Talk. All that I know very well. For *a Man can receive nothing except it be given from Heaven, all is of Grace not of* Works; ould give you an Hundred Scriptures for Confirmation of this.

Faith. Well then, said *Faithful*, What is ıt one thing, that we shall at this Time nd our Discourse upon?

Talk. What you will: I will talk of Things avenly, or Things Earthly; Things Moral, Things Evangelical; Things Sacred, or ıings Prophane; Things past, or Things to me; Things Foreign, or Things at Home; dings more Essential, or Things Circumstan- ; provided that all be done to our profit.

Faith. Now did * *Faithful* begin to wonder l stepping to *Christian* (for he walked all ı while by himself) he said to him, softly, *What a brave Companion have got? Surely this Man will make a very llent Pilgrim.*

Chr. At this *Christian* modestly smiled, l said * *This Man with whom you are aken, will beguile with this Tongue of his anty of them that know him not.*

Faith. Do you know him then?

Chr. Know him? Yes, better than he ows himself.

Faith. Pray what is he?

Chr. *His* Name is *Talkative*, he dwelleth

* *Oh* Talkative.

* Faithful beguiles Talkative.

* Christian makes *Discovery of* Talkative, *telling* Faithful what was in

of *Talkative* in *Prating Ro-*
ſtanding his fine Tongue,
Fellow.

Faith. Well, he ſeems to
Fellow.

Chr. That is to them that
row Acquaintance with him,
abroad, near home he is *ugl*
ſaying that he is a pretty Ma
Mind, what I have obſerv'd i
the Painter, whoſe Pictures ſh
ſtance, but very near unpleaſin

Faith. I am ready to think
becauſe you ſmil'd.

Chr. God forbid, that I
I ſmil'd) in this Matter, c
accuſe any falſly; I will giv
Diſcovery of him. This M

. Deceived! you may be sure of it, Remember the Proverb, *They say and do not, but the Kingdom of God is not in Talk, but in Power.* He talketh of *Prayer*, *Repentance*, of *Death* and of the *new Birth*; but he knows but only to talk of them. I have been in his Family, and have observ'd him both at home and abroad, and I know what I say of him is the truth. * His House is as empty of Religion as the White of an Egg is of Savour. There is neither Prayer nor Sign of Repentance for Sin: Yea, the Brute in his kind serves God far better than he. † He is the very Stain, Reproach and Shame of Religion to all that know him; it can hardly have a good Word in all that End of the Town where he dwells, thro' him. Thus say the common People that know him * *A Saint abroad, and a Devil at home.* His poor Family finds it so: he is such a Churl, such a Railer at, and so unreasonable with his Servants, that they neither know how to do for, or to speak to him. Men that have any Dealings with him say, *I'd better to deal with a* Turk *than with him, for fairer Dealings I shall have at his Hands.* This *Talkative*, if it be possible, will go beyond them, defraud, beguile, and over-reach them; besides he brings up his Sons to follow his Steps, and if he finds in any of them, a *foolish Timorousness*, (for so he calls the first Appearance of a tender Conscience) he calls them Fools and Blockheads, and by no means will employ them in much, or speak to their Commendations before others. For my Part, I am of Opinion, that he has by his

not think that you speak thou
Will, but because it is even s

Chr. Had I known him
you, I might perhaps have th
as at the first you did: Yea,
this Report at their Hands
Enemies to Religion, I shoul
it had been a Slander. A
falls from bad Mans Mouth
Mens Names and Professions.
Things yet, and a great ma
of my own Knowledge I c
guilty of. Besides, good Me
of him, they can neither ca
nor Friend, the very naming
them, makes them blush,
him.

Faith. Well, I see that *Sa*
are two Things, and hereafte
observe this Distinction.

Chr. They are two Things

he thinks that Hearing and Saying will make a good Christian; and thus he deceiveth his own Soul. *Hearing*, is but as the sowing of the Seed: Talking is not sufficient to prove, that Fruit is indeed in the Heart and Life; and let us assure our selves, That at the Day of Doom *Men shall be judged according to their Fruit.* It will not be said then, *Did you believe?* but, *were you Doers, or, Talkers only?* And accordingly shall they be judged. The End of the World is compared to our Harvest, and you know Men at Harvest regard nothing but Fruit. Not that any thing can be accepted that is not of Faith; but I speak this to shew you how insignificant the Profession of *Talkative* will be at that Day.

See Mat. 13. 14. 2

Faith. This brings to my Mind that of *Moses*, by which he described the Beast that is clean.

* *He is such a one that parteth the Hoof and chewed the Cud; not that partheth the Hoof only, or that cheweth the Cud only.* The Hare cheweth the Cud, but yet is unclean, because he parteth not the Hoof. And this truly resembleth *Talkative*; he cheweth upon the Word, but yet he divideth not the Hoof, he parteth not with the Way of Sinners; but as the Hare, he retaineth the Foot of a Dog or Bear, and therefore he is unclean.

Lev. 11. 3. Deut. 14. 7. * F chew of th ness Talk tive. 2 C

Chr. You have spoken for ought I know the true Gospel Sense of those Texts; and I will add another Thing: *Paul* calleth some Men, yea, and those great Talkers too, *Sounding Brass*, and † *Tinkling Cymbals*: that is, *that* as he expounds them in another Place, *without Life*, giving Sound, Things

† 1 Cor. 13. 1. *to* ing Things Life without

Faith. Well I was not so fon
pany at first, but am as sick of
shall we do to be rid of him?

Chr. Take my Advice, and
and you shall find that he will
of your Company too, exce
touch his Heart, and turn it.

Faith. What would you have

Chr. Why, go to him, and
serious Discourse about the *Pow*
and ask him plainly (when he
of it; for that he will) wheth
be set up in his *Heart*, *House*, o

Faith. Then *Faithful* stept
and said to *Talkative*, Come,
How is it now?

Talk. I thank you well; I tho
have had a great deal of Talk b

Faith. Well, if you will, w
it now; and since you left it

Nay, hold, let us consider of one at
ink you should rather say, *It shews*
lining the Soul to abhor its Sin.
'hy what difference is there between
against, and Abhorring of Sin?
) a great deal: * A Man may cry out
, in Policy, but he cannot abhor it,
rtue of godly Antipathy against
e heard many cry out against Sin in
who yet can abide it well enough
se, Heart, and *Conversation*: *Joseph's*
ied with a loud Voice as if she had
holy; but she would willingly not-
ng that have committed uncleanness
Some cry out against Sin, even as
ries out against her Children in her
n she calls it *Slut* and *naughty Girl,*
alls to *hugging* and *kissing* it.
ou lie at the catch I perceive.
No, not I, I am only for setting
ght. But what is the Second Thing
you will prove a Discovery of a
race in the Heart.
reat Knowledge of Gospel Mysteries
This Sign should have been *first,*
last, it is all false; for Knowledge,
nowledge may be obtained in the
of the Gospel, and yet no Work
in the Soul. Yea, if a Man have
edge, he may yet be nothing; and
iently be no Child of God. When
l, *Do ye know all these Things?*
Disciples answer'd, *Yes*; he
Blessed are ye if you do them. He
lay the *Blessing* in the *knowing* of
t in the *doing* of them. For
Knowledge that is not attended
; *He that knoweth his Master's*

* *Th*
ing c
gain
no Si
Grac
Gen.
15.

† *Gr*
Know
no Si
Geac
1 Cor

Two
of K
ledge.

Will

Knowledge that is accompan
Grace of Faith *and* Love, *wh*
upon doing even the Will of
Heart. The first of these will
er, but without the other, th
is not content. * *Give me*
and I shall keep thy Laws; yea
it with my whole Heart: Psal.
Talk. You lie at the catch a
for *Edification.*

Faith. Well, if you please,
ther Sign, how his Work of G
it self where it is.

Talk. Not I, for I see we st
Faith. Well, will you giv
Talk. You may use your Li
Faith. A Work of Grace i

* *True Knowledge attended with Endeavours*

One good Sign of Grace.

Joh. 16. 8. *from* 7, 24

John 6. 9.

of the World, and the absolute necessity of closing with him for Life, at the which he sadeth Hungrings and Thirstings after him, to which Hungrings, *&c.* the Promise is made. Now according to the Strength or Weakness of his Faith in his Saviour, so is his Joy and Peace, so is his Love to Holiness, so are his Desires to know him more, and so to serve him in this World. But tho' I say it discovers it self thus unto him; yet it is but seldom that he is able to conclude, that this is a Work of Grace, because his Corruptions now, and his abused Reason makes his Mind to mis-judge in this Matter; therefore in him that hath this Work there is required a very sound Judgment, before he can with readiness conclude, that this is *a Work of Grace.*

To others it is thus discovered.

1 By an experimental Confession of his Faith in Christ. 2. By a Life answerable to that Confession, to wit, a Life of Holiness, *Heart-Holiness, Family-holiness,* if he hath a Family, and by *Conversation-holiness* in the World; which in the general teacheth him inwardly to abhor his Sin, and himself, for that, in secret to suppress it in his Family and to promote Holiness in the World, not by *Talk* only, as an Hypocrite or talkative Person may do, but by a *practical* Subjection in Faith and Love to the Power of Word; and now, Sir, as to this brief Description of the *Work of Grace,* and also the Discovery of it, if you have ought to object, object: if not then give me leave to propound to you a *Second Question.*

Talk. Nay, my part is not now to object but to hear: Let me therefore have your *Second Question.*

Faith

that commendeth himself is appr
the Lord commendeth, Besides,
thus, and thus, when my Co
all my Neighbours tell me I
Wickedness,

† Talkative *not pleased with* Faithful's *Question.*

Talk, Then † *Talkative* at
blush, but recovering himself,
plied: *You come now to Expe*
science and God; and to appe
justification of what is spoken.
Discourse I did not expect, nor
to give an Answer to such Q
I count not my self bound th
take upon you to be a Catechise
should so do, yet I may refuse
Judge. But I pray, will you
you ask me such Questions?

The Reason *why* Faithful

Faith. Because I saw you fo
and because I knew not you had
Notions: Besides, to tell you a

and an *Ale-house*, and *Covetousness* *leanness*, and *Swearing* and *Lying* and *mpany-keeping*, &c. will stand toge- The Proverb is true of you which is said 'hore; to wit; *That she is a Shame to men*, so you are a Shame to all Professors.

Since you are ready to take up , and to judge so rashly as you do. ot but conclude you are some peevish ncholick Man, not fit to be discoursed nd so adieu.

Then came up *Christian*, and said to ther, *I told you how it would happen, rds and his Lusts could not agree; he had leave your Company than reform his ut he is gone as I said,* † *let him go*; † *A good Riddance* *s is no Man's but his own; he has s the trouble of going from him; for he g (as I suppose he will) as he is, he ave been but a Blot in your Company; the Apostles says*, from such withdraw f.

* Talkative *flings away from* Faithful.

. But I am glad we had this little Dis- with him, it may happen that he will of it again; however, I have dealt with him, and so I am clear of his if he perisheth.

You did well to talk so plainly to him did; there is but *little* of this *faithling* with Men *now-a-days* and that Religion *stink so in the Nostrils* of as it doth; for they are these *Talka-* ols, whose whole Religion is only in , and are debauch'd and vain in their sation (that being so much in admit- to the Fellowship of the Godly) ile the World, blemish Christianity, and

As Faithful takes of Heaven
That's past the Full, *into the*
And so will all, but he that H
Thus they went on Talkin
had seen by the Way, and so
easie, which would otherwise,
been tedious to them, for
through a Wilderness,
Now when they had got
of this Wilderness, *Faithful*
his Eye back, and espied c
them, and he knew him.
ful to his Brother, *Wh*
Then *Christian* looked and
good Friend Evangelist. *A*
Friend too, said *Faithful*, *for*
set me in the Way to the Gate.
gelist came up to them,

Evan. Then said *Evangelist*, *How hath it fared with you, my Friends, since the time of our last parting? What have you met with, and how have you behaved yourselves.?*

Then *Christian* and *Faithful* told him of all Things that had happened to them on the Way, and how, and with what Difficulty they had arrived to that Place.

* *Evan.* Right glad am I, said *Evangelist*, not that you have met with Tryals but that you have been Victors; and for that you have (notwithstanding many Weaknesses) continued in the Way to this very Day.

I say, right glad am I of this Thing, and that for my own Sake and yours; I have sowed, and you have reaped, and the Day is coming when both, *He that soweth, and they that reaped, shall rejoice together*; that is, if you hold out, for in *due time ye shall reap, if you faint not.* The Crown is before you, and it is an *incorruptible* one, *so run that you may obtain it.* Some there be that set out for this Crown, and after they have gone far for it, another comes in and takes it from them; *hold fast therefore that you have*, let no Man take your Crown; you are not yet out of the Gun-shot of the Devil, you have not yet resisted unto Blood, striving against Sin. Let the Kingdom be always before you, and believe stedfastly concerning things that are invisible. Let nothing that is on this Side the other World get within you; and above all, *Look well to your own Hearts, and to the Lusts thereof, for they are deceitful above all Things, and desperately wicked*; set your Faces like a Flint, you have all *Power in Heaven* and Earth on your Side.

Hi
horta
to th

Chr.

resist and *overcome* then
Faithful also consented:
followeth.

* *He foretelleth what Troubles they shall meet with in* Vanity-Fair, *and encourages them unto Steadfastness.*

Evan. * My Sons y
Words of the Truth o
must thro' many Tribulati
dom of Heaven. And a
City Bonds and Afflictions a
fore you cannot expect th
on your Pilgrimage wi
sort or other. You have
the Truth of these Te
already, and more will i
for now as you see you a
Wilderness, and there
come into a Town tha
by see before you, and
will be hard beset with
strain hard but they wil
you sure that one or both o

: to the Town and shall find fulfilled
: I have here related, then remember
Friend, and quit your selves like Men
commit the Keeping of your Souls to God in well doing, as unto a faithful ıtor.

'hen I saw in my Dream, that when they
: got out of the Wilderness, they pre-
y saw a Town before them; the Name
ıat Town is *Vanity*; and at the Town
e is a Fair kept, called *Vanity-Fair*; it
ept all the Year long; it beareth the
ne of *Vanity-Fair*, because the Town
re it is kept, is *lighter than Vanity*;
also because all that is there sold, or
cometh thither is *Vanity*. As is the say-
of the Wise, *All that cometh is Vanity*.

'his Fair is no new-erected Business, but
ring of ancient standing; I will shew you
Original of it.

Almost five thousand Years agone there
: Pilgrims walking to the Cœlestial City,
those two honest Persons are; and
ebub, *Apollyon* and *Legion*, with their
ıpanions, perceiving by the Path that
Pilgrims made, that their Way to the
lay thro' this Town of *Vanity*, they
rived here to set up a *Fair*; a *Fair*
rein should be sold all sorts of *Vanity*,
that it should last all the Year long.
:refore at this Fair are all such Merchan-
s sold † as *Houses*, *Lands*, *Trades*, *Places*,
ours, *Preferments*, *Titles*, *Countries*, *King-*
, *Lusts*, *Pleasures*, and *Delights of all*
, as *Whores*, *Bawds*, *Wives*, *Husbands*,
dren, *Masters*, *Servants*, Lives, Blood,
s, *Souls*, *Silver*, *Gold*, *Pearls*, Precious
, and what not?

* *The* Ai
tiquity
this Fai

† *The* M
chandiz
of this
Fair.

And

And moreover, at this Fair there is at all Times to be seen *Jugglings*, *Cheats*, *Games*, *Plays*, *Fools*, *Apes*, *Knaves*, and *Rogues*, and that of every Kind.

Here are to be seen too, and that for nothing, *Thefts*, *Murders*, *Adulteries*, *False-Swearers*, and that of a Blood-red Colour.

And as in other *Fairs* of less Moment there are several *Rows* and *Streets* under their proper Names, where such *Wares* are vended; so here likewise you have the proper Places, Rows, Streets, (*viz* Countries and Kingdoms) where the Wares of this Fair are soonest to be found: * Here is the *Britain* Row, the *French* Row, the *Italian* Row, the *Spanish* Row, the *German* Row, where several sorts of Vanities are to be sold. But as in other *Fairs*, some one Commodity is as the chief of all the Fair, so the Ware of *Rome*, and her Merchandize, is greatly promoted in this Fair; only our *English* Nation, with some other, have taken a Dislike thereat.

* 9 *Streets the* Fa

Now, as I said, the Way to the Celestial City lies just thro' this Town, where this lusty *Fair* is kept; and he that will go to the City, and yet not go thro' this Town, must needs go out of the World. † The *Prince of Princes* himself, when here, went thro' this Town to his own Country, and that upon a *Fair-day* too, Yea, and as I think it was *Belzebub*, the chief Lord of this Fair, that invited him to buy of his Vanities, yea, would have made him Lord of the *Fair*, would he but have done him Reverence as he went through the Town. Yea, because he was such a Person of Honour, Belzebub had

1 Cor. 10.

† C *went this* F Mat. 7

Luke 6, 7.

ıtanding, and a very great F

† *The Pilgrims enter the* Fair.

† Now these *Pilgrims*, as go through this *Fair*. We but behold even as they e

The Fair *in a Hubbub.*

Fair, all the People in the F and the Town itself, as it bub about them; and that sons; For,

* *The* First Cause *of the Hubbub.*

First, * The Pilgrims wer such kind of Raiment, as w the Raiment of any that trad The People therefore of th great gazing upon them: *Sor*

1. Cor. 2. 7.

Fools, some *they were Bedlams were outlandish Men.*

‡ *The* Second Cause *of the Hubbub.*

Secondly, ‡ And as they wa Apparel, so they did likewise for few could understand what

ey would put their Fingers in their ears [illegible]
d cry, *Turn away mine Eyes from beholding* [illegible], and
vanity; and look upwards, signifying, That 19, 20.
eir *Trade* and *Traffick* was in *Heaven*.

One chanced, mocking, beholding the * *Four*
arriages of the Men to say unto them, *What Cause of*
ill ye buy? But they looking gravely upon *the Hub-*
m, said, *We buy the Truth.* At that, there *bub.*
as an Occasion taken to despise the Men
e more; some mocking, some taunting, *They a*
me speaking reproachfully, and some cal- *mock'd.*
ng upon others to smite them. At last †† *The* Fai
'hings came to an Hubbub, and great stir *in a hub*
as in the Fair, insomuch, that all Order was *bub, a*
nfounded. Now was Word presently *second*
rought to the *Great One* of the *Fair*, who *Time.*
uickly came down and deputed some of his
ost trusty Friends to take those Men into
xamination about whom the *Fair* was almost
verturned. So the Men * were brought to * *They a*
xamination; and they that sat upon them *examin'a*
sked them, Whence they came, Whither
hey went, and, What they did there in such † *They*
n unusal Garb? The Men told them *who they*
That they were Pilgrims and Strangers in *are, and*
he World, and that they were going to *whence*
heir own Country, which was the Hea- *they cam*
enly *Jerusalem*, and that they had given no
Occasion to the Men of the Town, nor
et to the Merchandizers, thus to abuse
hem, and to stop them in their Journey:
Except it was for that, when one asked
hem what they would buy, they said, They
would *buy the Truth.* But they that were *They a*
ppointed to examine them, did not believe taken
hem to be any other than *Bedlams*, and Mad
ad, or else such as came to put all things

 into

the Objects of any Man's
or Revenge, the *Great*
laughing still at what be
the Men being patient,
railing for railing, but c
and giving good Words
ness for Injuries done,
Fair that were more e
prejudiced than the rest,
and blame the baser sort
Abuses done by them to
therefore in angry mann
again, counting them as
the Cage, and telling th
ed Confederates, and f
takers of their Misfortun
plied, *That for ought*
Men were quiet and
no Body any Harm:
many that traded in th

† *Their Behaviour in the Cage.*

The Men of the Fair fall out about those two Men.

: them pitifully, and hanged Irons upon m, and led them in Chains up and down Fair, for an Example and Terror to ers, least they should speak in their Behalf join themselves unto them. But *Christian* *Faithful* behaved themselves yet more ely, and received the Ignominy and Shame t was put on them, with so much Meekness Patience, that it * won to their Side ugh but few in Comparison of the rest) eral of the Men in the *Fair*. This put other Party yet into a greater Rage, insoch that they concluded the Death of these Men. Wherefore they threatned, That her Cage nor Irons should serve their m, but † that they should die for the Abuse had done, and for deluding the Men of Fair,

Then * were they remanded to the Cage in, until further Orders should be taken h them. So they put them in, and made r Feet fast in the Stocks.

Here therefore they called again to mind at they had heard from their faithful end *Evangelist*, and were the more confied in their Ways and Sufferings by what old them would happen to them. They now comforted each other, that whose it was to suffer, even he should have the on't; therefore each Man secretly wish'd : he might have the Preferment: But comting themselves to the All wise Disposal of n who ruleth all Things, with much Con-; they abode in the Condition in which were, until they should be otherwise disd of.

Then a convenient Time being appointed to trial

* *They are ted about the Fair in Chain for a Terror to others.*

* *Some Men of the Fair were over to them.*

† *Their Adversaries resolved to kill 'em.*

* *They're again put into the Cage.*

Audbro

was this:

* *Their Indictment*

* *That they were Enemies t*
their Trade: That they had m
Divisions in the Town and
to their own most dangerous O
of the Law of their Prince.

† Faithful's *Answer for himself.*

Then † *Faithful* began
had only set himself against th
selfagainst Him that is
Highest. And, said he, *as*
make none, being my self a
Parties that were won to us
holding our Truth and In
only turned from the worse t
to the King you talk of, since
Enemy of our Lord, I defie h
Then Proclamation wa
that had ought to say for

his honourable Bench. That he is,——
e. Hold——Give him his Oath.
ıey ſwear him: Then he ſaid, My
This Man notwithſtanding his plauſible
is one of the vileſt Men in our Coun-
: neither regardeth Prince nor People,
r Cuſtom, but doth all that he can to
all Men with certain of his diſloyal
, which he, in general, calls *Principles*
and Holineſs. And in particular, I
im once my ſelf affirm that Chriſtianity
Cuſtoms of our Town of *Vanity*, were
ately oppoſite and could not be recon-
By which Saying, my Lord, he doth
not only condemn all our laudable
but us in the doing them.
:. Then did the Judge ſay unto him,
u any more to ſay?
. My Lord, I could ſay much more,
would not be tedious to the Court.
ıeed be, when the other Gentlemen
iven in their Evidence, rather than
ng ſhall be wanting that will diſ-
ıim, I will enlarge my Teſtimony
him. So he was bid to ſtand by.
ı they called *Superſtition*, and bid him
on the Priſoner; they alſo asked,
e could ſay for their Lord the King
him? Then they ſwear him; ſo he

. * My Lord I have no great Ac-
ıce with this Man, nor do I deſire
: further Knowledge of him: how-
ıis I know, That he is a very peſti-
llow, from ſome Diſcourſe that the
ay I had with him in this Town,
talking with him, I heard him ſay,

* Superſtition *follows.*

what he knew in the Behalf of the King, against the Prisoner at

* Pick-thank's *Testimony.*

Pick. * *My Lord, and you G this Fellow I have known of a and have heard him speak thing not to be spoke: for he hath r Noble Prince* Belzebub, *and contemptibly of his honourable F Names are,* † *the Lord* Old Ma Carnal Delight, *the Lord* Lu *Lord* Desire of Vain Glory, Lechery, *Sir* Having-Greedy, *rest of our Nobility; and he hat over, That if all Men were of if possible, there is not one of th should have any longer a Being Besides, he hath not been afraid to my Lord, who are now appoint Judge, calling you you an ungodly man other such like villifying*

Sins are all Lords and great ones.

v Faithful, play the Man, ſpeak for thy God:
r not the Wicked's Malice, nor their Rod:
ak boldly, Man, the Truth is on thy Side,
for it, and to Life in Triumph ride.

ful's *Defence of himself.*

Faith. 1. * I say then Mr. *Envy* hath spoken, but this, That what *Rul* or *People*, were flat agai are diametrically opposit I have said *amiss* in this, *Error*, and I am ready make my *Recantation*.

2. As to the Second, to and his Charge against I That in the *Worship* of G a *Divine Faith*, but there Faith without a Divine Re of God. Therefore, wha the Worship of God, that Divine Revelation, cannot l man Faith, which Faith wi to Eternal Life.

3. As to what Mr. *Pick-* say (avoiding Terms

hat these worthy Gentlemen have witnessed
ainst him: Also you have heard his Reply
d Confession: It lieth now in your Breast to
ng him, or save his Life; but yet I think
eet to instruct you in our Law.

There was an Act made in the Days of Exod. 1.
Pharaoh the Great, Servant to our Prince,
at lest those of a contrary Religion should
ultiply, and grow too strong for him,
eir Males should be thrown into the Ri-
er. There was an Act so made in the
ays of *Nebuchadnezar* the Great, another
his Servants, That whosoever would not Dan. 3.
ll down and worship his Golden Image,
ould be thrown into the Fiery Furnace.
here was also an Act made in the Days of
arius, That whoso for some time called
pon any God but him, should be cast into
e *Lions Den*. Now the Substance of these Dan. 3.
aws this Rebel has broken, not only in
hought (which is not to be borne) but also in
Word and Deed; which must therefore needs
e intolerable.

For that of *Pharaoh*, his Law was made up-
n Suspicion, to prevent Mischief, no Crime
et being apparent; but here is a Crime ap-
arent. For the second and third, you see he
isputeth against our Religion; and for the
Treason he hath confessed, he deserveth to die
he Death.

Then went the Jury out * whose Names *The Ja-*
were Mr. *Blind-man*, Mr. *No-good*, Mr. *Ma-* *and the*
ice, Mr. *Love-lust*, Mr. *Live-loose*, Mr. *Heady*, *Names*
Mr. *High-mind*, Mr. *Enmity*, Mr. *Liar*,
Mr. *Cruelty*, Mr. *Hate-light*, and Mr. *Implac-*
able, who every one gave in his private
Verdict against him among themselves, and

Mr. [illegible]
Then said Mr. *Lovelust*, *I cou*
him. *Nor I*, said Mr. *Live-loos*
always be condemning my ways
hang him, said Mr. *Heady*. *A*
said Mr. *High-mind*. *My Hea*
him, said Mr. *Enmity*. *He is*
Mr. *Lyar*. *Hanging is too goo*
Mr. *Cruelty*. *Let's dispatch him*
said Mr. *Hate-light*. Then
placable, *Might I have all the*
I could not be reconciled to hi

† *They conclude to bring him in guilty of Death.*

forthwith bring him in guilty
so they did; therefore he was
demn'd to be had from the
was, to the Place from whenc
there to be put to the most
could be invented.

They therefore brought

‡ *The cruel*

with him according to their
they scourg'd him, then t
Flesh

Brave *Faithful!* Bravely done in *Word*, and *Deed!*
Judge, *Witnesses*, and *Jury* have, instead
Of overcoming thee, but shewn their Rage,
When they are *dead*, thou'lt *live* from Age to Age

.... escaped them,
way.

And as he went he sang, say

† *The Song that* Christian *made of* Faithful *after his Death.*

† *Well*, Faithful, *thou hast f*
Unto thy Lord, of whom thou sha
When faithless ones, with all the
Are crying out under their Hellish
Sing, Faithful *sing, and let thy*
For tho' they kill'd thee, thou art

Now I saw in my Dream
went not forth alone, for t
whose name was *Hopeful* (be
by the Beholding of *Christian*
in their Words and Behaviour,
ferings at the Fair) who joined
him, and entering into a bro
nant, told him, *That he would*
panion. Thus one died to bea
to the Truth, and another ris
Ashes, to be a Companion w
in his Pilgrimage.

* Christian *has another Companion*

¶ *There are*

of Fair-speech, *and he was going to*
stial City (but told them not his

Fair-speech, said *Christian?* Is there Prov.
d that lives there? 25.
Pray, Sir, what may I call you? said

ds. I am a Stranger to you, and you By-en
if you be going this way, I shall *loth to*
your Company; if not I must be *his N*

This Town of *Fair speech*, said *Chri-*
[have heard of, and as I remember,
, it is a wealthy Place.
ds. Yes, I will assure you that it is,
ave very many rich Kindred there.
Pray who are your Kindred there, if
may be so bold?
ds. Almost the whole Town: And
cular my Lord *Turn-about*, my Lord
ver, my Lord *Fair-speech*, (from
Ancestors that Town first took its
:) Also Mr. *Smooth-man*, Mr. *Facing*
zys, Mr. *Any-thing*, and the Parson of
rish, Mr. *Two-Tongues*, was my Mo-
own Brother by Father's Side: And,
you the Truth, I am become a Gen-
of good Quality, yet my Great
father was but a Waterman, look-
e Way and rowing another, and I
ost of my Estate by the same Occu-

. Are you a married Man?
ends. Yes † and my Wife is a very ver- †*Wi*
Woman, the Daughter of a vertuous *Kind*
n; she was my Lady *Feigning*'s Daugh- By-e

ngers in *zealous when Religion* *Religion* *pers; we love much to* *from other.* *the Street, if the Sun sh* *applaud him.*

Then *Christian* stept Fellow *Hopeful*, saying, *that this is one* By-ends *of it be he, we have as very Company as dwelleth in* Then said *Hopeful, Ask h should not be ashamed* *Christian* came up with him *Sir, you talk as if you kne than all the World doth; my mark amiss, I deem I ha of you, is not your Name* Fair-speech.

By-ends. This is not my N 'tis a *Nick-name* that is give that cannot abide me

I by chance was to get thereby; but if
ings are cast upon me, let me count them
lessing, but let not the malicious load me
refore with Reproach.

Chr. I thought indeed that you were the
n that I heard of; and to tell you what I
nk, I fear this Name belongs to you more
perly than you are willing we should think
loth.

By-ends. Well, if you will thus imagine,
annot help it. * You will find me a fair
mpany-keeper, if you will still admit me
ir Associate.

Chr. If you will go with us, you must go
ainst Wind and Tide, the which I perceive is
ainst your Opinion: You must also own
ligion in his *Rags*, as well as when in his
ver-Slippers, and stand by him too when
ad in Irons, as well as when he *walketh the*
reets with Applause.

By-ends. You must not impose, nor lord it
er my Faith; leave me to my Liberty, and
me go with you.

Chr. Not a Step further, unless you will do
what we propound.

Then said, *By-ends*, I shall never desert my
Principles, since they are harmless and
litable. † If I may not go with you, I must
as I did before you overtook me, even go
my self, until some overtake me that will
glad of my Company.

Now I saw in my Dream that *Christian*
Hopeful forsook him, and kept their di-
ce before him; but one of them looking
k, saw three Men following Mr. *By-ends*,
behold, as they came up with him, he
le them a very low Congee; and they

* *He to ke Comp with* Chri

† By *and* (stian *part.*

North. This School-master ta
Art of Getting, either by *Viole*
Flattery, *Lying*, or, *by putting*
Religion, and these four Gentl
tained much of the *Art* of the
that they could each of them ha
School themselves.

Well, when they had, as I
luted one another, Mr. *Money-lo*
By-ends, *Who are they upon the Ro*
for *Christian* and *Hopeful* wer
their View.

† By-ends *Character of the Pilgrims.*

By-ends. † They are a Couple
try-men, that after *their Mode*,
Pilgrimage.

Money-love, Alas! why did n
that we might have had their goo
for they, and we, and you, Sir,
all going on Pilgrimage?

By-ends We are so indeed

ay, what, and how many were the
wherein you differed?

r. Why they, after their headstrong
conclude, that it is their Duty to
heir Journey, *all Weathers*, and I am
ng for *Wind and Tide*. They are for
all for God at a *Clap*, and I am for
Advantages to secure my *Life* and
They are for holding their Notions,
ther Men be against them; but I am
ion, in what, and so far as the Times
Safety will bear it. They are for
when in *Rags* and *Contempt*, but I am
when he walks in his *Golden Slippers* in
ne, and *with Applause*.

Hold-the-World. Ay, and hold you
l good Mr. *By-ends*; for my part
mt him but a Fool that having the
to keep what he has, shall be so un-
lose it. *Let us be wise as Serpents,*
to make Hay when the Sun shines;
how the Bee liveth in the Winter,
irs her only when she can have
ith Pleasure. God sends sometimes
id sometimes Sun-shine: If they be
ols to go thro' the first, yet let us
nt to take fair Weather along with
my part, I like that Religion best
l stand with the Security of God's
essings unto us; for who can ima-
at is ruled by his Reason, since God
owed upon us the good Things of
e, but that he would have us keep
: his sake. *Abraham* and *Solomon*
:h in Religion. And *Job* says, That
Man *shall lay up Gold as Dust*. But he
must

(and you see we have bo
ther knows his own *Liberty*
Safety.

Mr. *By-ends*. My Breth
see, going all on Pilgrima
ter Diversion from Thi
give me leave to propo
Question.

Suppose a Man, a Minist
&c. *should have an Advan*
to get the good Blessings of
that he can by no means com
Appearance at least, he b
zealous in some Points
meddled not with before :
means to attain his End,
Man ?

Mr. *Money-love*. I see t
Question, and with these
Leave, I will endeavour

:ring some of his Principle, for my part
ee no reason but a Man may do this (pro-
ed he has a Call) ah, and more a great deal
ides, and yet be an honest Man, for why,
1. His Desire of a greater Benefice is
ful (this cannot be contradicted) since
set before him by Providence; so then
may get it if he can, making no Question
Conscience sake.
2 Besides, his Desire after the Benefice
keep him more studious; a more zealous
acher, &c. and so makes him a better Man;
i, makes him better improve his Parts, which
ccording to the mind of GOD.
3. Now, as for the complying with the
mper of his People, by deserting to serve
m, some of his Principles; this argueth,
1. That he is of a self denying Temper.
2. Of a sweet and obliging Deportment.
3. And so more fit for a Ministerial Function.
4. I conclude then, That a Minister that
nges a Small for a Great should not for
doing be judged, as covetous, but rather
e he is improv'd in his Parts and Industry,
reby be counted as one that pursues his
l, and the Opportunity put into his Hand
lo good.
And now to the second part of the Que-
n, which concerns the Tradesman you
tioned: Suppose such a one to have but
oor Employ in the World, but by beco-
g religious he may mend his Market,
aps get a rich Wife, or more and far
r Customers to the Shop. For my part,
eno Reason but this may not be lawfully
1. For why?
To become Religious is a Vertue by what
ns *soever* a Man becomes so. 2. Not

these by becoming R
Therefore to becom
these, is a good and
This Answer thus
ney-love, to Mr. *By-*
ly applauded by th
concluded upon the
wholesome and adv
as they thought, N
tradict it, and beca
were yet within C
to assault them wit
they overtook them
they had opposed M
they called after th
stood still 'till they
they concluded as
By-ends, but old M
propound the Quest
they supposed, thei

is. For if it be [illegible] to [illegible]
or Loaves, as it is. *Just* [illegible]
it abominable to make of [illegible] and the
Stalking-horse, to get and enjoy the
Nor do we find any other than *Hy-*
Hypocrites, Devils and *Witches* that are
Opinion.

Heathens. *For when* Hamor *and* Sichem
mind to the Daughter and Cattle of
and saw that there was no way for
come at them, but by becoming
l, they said to their Companions,
Male of us be circumcised as they are
ised, shall not their Cattle and their
te, and every Beast of theirs be ours?
Daughters and their Cattle were that
they sought to obtain, and their Religion
lking-Horse they made use of to come at
Read the whole Story, Gen. 34, 20,
, 23.
he Hypocritical Pharisees *were also of this*
: Long Prayers were their Pretence, and
Damnation was Judgment from God,
10, 46, 47.
udas *the Devil was also of this Religion;*
Religious for the Bag, that he might
ssed of what was therein; but he was
Cast-away, and the very Son

imon *the Witch was of this Religion*
would have had the Holy Ghost, that he
have got Money therewith, and his Sen-
tence Peter's *Mouth was accordingly.* Acts,
, 21, 22.
Neither will it out of my Mind, but
he Man that takes up Religion for
the

swer, is both Heathen
Devilish, and your Re
ing to your Works. T
ing one upon another,
with to answer *Christia*
ed of the Soundness of
there was a great Sile
By-ends, and his Comp
kept behind, that *Chri*
out-go them. Then
Fellow, if these Men
Sentence of Men, wha
Sentence of God? and
dealt with by Vessels o
do when they shall be
of a devouring Fire?

* *The Ease that Pilgrims have is little in*

Then * *Christian* them again, and wen delicate Plain called *D* with much Content; b

Then I saw in my Dream That a little
the Road over-against the *Siver-Mine*,
d * *Demas* (Gentleman like) to call Pas-
gers to come and see; who said to *Chri-*
r and his Fellow; *Ho! Turn aside hither,*
I will shew you a Thing.
Chr. What Thing so deserving, as to turn
out of the Way to see it?
Dem. Here is a *Silver Mine*, and some dig-
g in it for *Treasure*; if you will come
h a little Pains you may *richly* provide
your selves.
Hope. † Then said *Hopeful*, Let us go see.
Chr. Not I, said *Christian*, I have heard
this Place before now, and how many there
e been slain; and besides, that Treasure
a *Snare to those that seek it*; for it hin-
eth them in their Pilgrimage.
Then *Christian* called to *Demas*, saying,
not the Place dangerous? Hath it not
tered many in their Pilgrimage?
Dem. Not very dangerous except to those
that are careless; *but he blushed as he*
he.
Chr. Then said *Christian* to *Hopeful*, *Let us*
stir a Step, but still keep on your Way.
Hope. I will warrant you, when *By-ends*
ies up, if he hath the same Invitations
we, he will turn in thither to see.
Chr. No doubt thereof, for his Principles
l him that Way, and a hundred to one
he dies there.
Dem. Then *Demas* called again, saying,
will you not come over and see.
Chr. Then *Christian* roundly answered,
ng, *Demas, Thou art an Enemy to the*
Ways of the Lord of this Way,

* Demas *at the Hill* Lucre

† *He calls* Christian *and* Hopeful *to come to him.*

† Hopeful *tempted to go, but* Christian *holds him back.*

Hos. 4 18

* Christian *rouses up* Demas 2 Tim. 10.

last

Demas cried again, I n
of their Fraternity; and
tarry a little, he also l
with them.

1 Kings 5. 20 Mat. 26, 14, 5. ch. 27. 1, 2, 3, 5, 6.

Chr. Then said *Chri*
Name? Is it not the sa
called thee?

Dem. Yes, my Name
Son of *Abraham.*

Chr. I know you; *J*
Grandfather, and *Judas*
you have trod in their
devilish. Prank that thou
was hanged for a Trayto
est no better Reward.
when we come to the Ki
of this thy Behaviour.
Way.

By this Time *By-ends*
were come again within

rer in his Lucre, so those do.
p in this World, and no farther go

; I saw that just on the other Side of *They see*
in, the Pilgrims came to a Place *strange M*
lood an old Monument hard by the *nument.*
y-side, at the sight of which they
th concerned, because of the Strange-
the Form thereof, for it seemed to
if it had been a Woman transformed
: Shape of a Pillar; here therefore
d looking, and looking upon it, but
t for a Time tell what they should
hereof; at last *Hopeful* espy'd written
: Head thereof, a Writing in an unu-
nd; but he being no Scholar, call'd
'ian (for he was learned) to see if he
ick out the Meaning; so he came,
er a little laying of the Letters toge-
: found the same to be this, *Remem-*
Wife. So he read it to his Fellow;
hich they both concluded, that that
: Pillar of Salt, into which *Lot's* Wife Gen. 19
ed for looking back with a covetous
when she was going from *Sodom* for
Which sudden and amazing Sight
m Occasion of this *Discourse.*

Ah, my Brother, this is a *seasonable*
: came opportunely to us after the In-
which *Demas* gave us to come over to
e Hill *Lucre*, and had we gone over as
ed us, and as thou wast inclined to do
rother,) we had, for ought I know,
ade like this Woman, a Spectacle for
at shall *come after* to behold.

I am sorry that I was so foolish,
made to wonder that I am not now
Wife; for wherein was the Diffe-

Woman escaped the judgme
not by the Destruction of
was destroyed by another;
is turned into a Pillar of Salt.

Hope. True; and she may
Caution and *Example*; *Cautio*
shun her Sin, and a Sign of
will overtake such as shall
ed by such *Caution*: So *Kora*
Abiram, with the Two Hu
Men that perished in their Si
come a * *Sign* or *Example* t
above all, I muse at one Thi
Demas and his Fellows can
dently yonder, to look for
which this Woman, but for
her after, (for we read not
one Foot out of the Way)

* Numb. 26. 9. 10.

eedingly, because they were Sin- Gen.
: the Lord, that is in his Eye-sight, 13.
thstanding the Kindnesses that he
d them; for the Land of *Sodom* * Ver.
ke the Garden of *Eden* heretofore.
fore provoked him the more to
und made their Plague as hot as
f the Lord out of Heaven could
And it is most rationally to be
That such, even such as these
hat shall sin in the sight, yea and
n despite of such Examples, that
ntinually before them to caution
e contrary, must be Partakers of the
dgments.
oubtless thou hast said the Truth;
a Mercy is it, that neither thou
lly I, am not made myself this
This ministreth Occasion to us
God, to fear before him, and always
r *Lot's Wife*.
en that they went on their Way *A R*
ant River, which *David* the King Ps. 65
River of God; but *John*, *the Ri-* Rev 2.
Water of Life. Now their Way Ezek.
on the Bank of the River: Here
hristian and his Companion walk'd
at Delight; they drank also
ater of the River, which was
nd enlivening to their weary Spi-
les, on the Banks of this River, *Tree*
side were green Trees for all man- *the Ri*
ait, and the Leaves they did eat to *The F*
arfeit, and other Diseases that are *and Le*
o those that heat their Blood *of the*
ls. On either side of the River *Tree.*

Behold ye how these Christial
To comfort Pilgrims by the Hig
The Meadows green, besides, the
Yields Dainties for them; And
What pleasant Fruits, yea Lea
yield,
Will soon sell all, that he ma

So when they were dispise
they were not as yet at thei
they eat, and drank, and dep

Now I beheld in my Drea
not journeyed far, but the
Way for a time parted, at
not a little sorry, yet they d
of the way: Now the way
was rough, atd their Feet te
umb. 21 of their Travels: So the Soul
were much discouraged, becau
Wherefore still as they went
ed for better way. Now

ng to my Wish, said *Christian*, *here is the ziest going, come good* Hopeful, *and let us go ver.*

Hope. But how if this Path should lead us ut of the Way?

Chr. That's not like said the other; look, Stro loth it not go along by the Way side? So *Chri Hopeful* being persuaded by his Fellow, went *may* after him over the Stile. When they were wea gone over, and were got in the Path, they *out* found it very easy for their Feet; and with- *Way* al, they looking before them, espied a Man walking as they did (and his Name was *Vain-Confidence*) so they called after him, and asked him, *Whither that Way led*? He said, *To the Cælestial Gate*: * *Look*, said *Christian*, *id I not tell you? So by this you may see e are right*: So they followed, and he be- re them. But behold the Night came on, id it grew very dark; so that one went be- re.

* *Se it is* sudd *to fa with* Stra

He therefore that went before (*Vain Con- ence* by Name) not seeing the Way before n, fell into a deep Pit, the which was on- rpose there made by the Prince of those ounds, to catch vain-glorious Fools withal, l was dashed to Pieces with his Fall.

Isa. *A P catch* vain- ous

Now *Christian* and his Fellow heard him l. So they called to know the Matter, there was none to answer, only they heard groaning. Then said *Hopeful*, *Where are we v?* Then was his Fellow silent, as mistrust- that he had led him out of the Way, and v it began to rain, and thunder and lighten a most dreadful manner, and the Water se amain.

Reason betwi Chri *and* H ful.

Christian's *Repentance for leading his Brother out of the Way.*

Chr. Good Brother be no
sorry I have brought thee out
that I have put thee into such
ger; pray, my Brother, so
not do it with any evil Inten

Hope. Be comforted, my I
give thee, and believe too,
for good.

Chr. I am glad I have me
Brother: But we must not star
to go back again.

Hope. But good Brother let

Chr. No; if you please
that if there be any Danger
therein; because by my Mea
gone out of the Way.

Hope. No said *Hopeful*, thou
for your Mind being troubled,
out of the Way again. Then
ragement they heard the Voice

have been drowned, nine or ten

r could they with all the Skill they
gain to the Stile that Night. Where-
t, lighting under a little Shelter they
there till the Day break: But being
y fell asleep. Now there was not
the Place where they lay a Castle,
ubting-Castle, the Owner whereof was
pair, and it was in his Grounds they
sleeping; wherefore he getting up
orning early, and walking up and
he Fields, caught *Christian* and *Hope*
in his Grounds; then with a grim
Voice, he *bid them awake*, and asked
ence they were, and what they did in
s. They told him they were Pilgrims,
hey had lost their Way. Then said
t, *You have this Night trespassed on them*
mpling in, and lying upon my Ground,
fore you must go along with me.
were forced to to go, because he was
han they. They also had but little
they knew themselves in a Fault.
it therefore drove them before him,
them into his Castle, in a very
ungeon, nasty and stinking to
of these two Men: Here, they
from *Wednesday* Morning till *Sa-*
ght, without one bit of Bread, or
Drink, or Light, or any to ask
they did: They were therefore
il Case, and were far from Friends
aintance. Now in this Place *Chri-*
ouble Sorrow, because 'twas through
sed Counsel that they were brought
Distress.

They
in th
Grou
Gian
pair.
He
them
Grev
and c
Doub
Castle
The
vouſn
their
prison
Ps. 8.
16.

v the Giant *Despair* had a Wife, and ame was *Diffidence*, so when he was gone d, he told his Wife what he had done, *That he had taken a Couple of Prisoners st them into his Dungeon, for trespassing Grounds.* Then he asked her also, he had best to do further to them. asked, *What they were, whence they and whither they were bound?* and ld her. Then she counsel'ed him. *hen he arose in the Morning he should em without Mercy*: So when he a- getteth a grievous Crab-Tree Cud- nd goes down into the *Dungeon* to and there first falls to rating them, they were Dogs, although they gave ever a Word of Distaste: Then he on them, and beat them fearfully, in rt that they were not able to help lves, or turn them upon the Floor. one, he withdraws and leaves them o condole their Misery, and to mourn their Distress: So all that Day they heir Time in nothing but Sighs and Lamentations. The next Night she with her Husband about them sur- nd understanding that they were alive, vise him to counsel them to make a- hemselves: So when the Morning me, he comes to them in a surly r, as before, and perceiving them very sore with the Stripes that he had them the Day before, he told them, *since they were never like to come Place, their only Way would be ih to make an End of themselves* either

On Th day G Deipa beat-b Prison

times has Fits.

his Hands; wherefore he wi
them as before, to confid
Then did the Prisoners
themselves, whether it 'tw
his Counsel or no; and thu
discourse.

Christian *begins to despair.*

Chr. Brother, said *Chris*
we do? The Life that we
serable! For my Part I kn
'tis best to live thus, or di

† Job 3. 15.

† *My Soul chooseth Strangling* and the Grave is more e
this Dungeon! Shall we be rul

Hopeful *comforts him.*

Hope. Indeed our prese
dreadful, and Death would
come to me than thus for ev
yet let us consider the Lord
to which we are going hat
do no Murther, no not to
Person; much more then a

:t us consider again, That all the Law in the Hand of *Giant Despair*: Others, as I can understand, have been taken m as well as we; and yet have es- out of his Hands. Who knows, but hat made the World, may cause that *Despair* may die, or that at some time er, he may forget to Lock us in; or that y in a short time have another of his efore us, and may loose the use of his ; and if ever that should come to pass. for my Part I am resolved to pluck e Heart of a Man, and to try my ut- o get from under his Hands. I was a that I did not try to do it before, but er my Brother, let's be content, and en- a while; the Time may come that may us a Release: But let us not be our own. herers. With these Words *Hopeful* at pre- id moderate the Mind of his Brother; so continued together (in the dark) that day l and doleful Condition.

ell, towards the Evening the *Giant* goes into the Dungeon again, to see if his Pri- s had taken his Counsel; but when he there he found them alive; and truly alive all: For now, what for want of Bread and er, and by reason of the Wounds they re- d when he beat them, they could do little breathe, but I say he found them alive; at h he fell into a grievous Rage, and told n, *That seeing they had disobeyed his Counsel, ould be worse with them than if they had r been born.*

t this they trembled greatly, and I k that *Christian* fell into a Swoon, and g a little to himself again, they re-

...ugain by calling former Things to Remembrance.

Apollyon could not crush that thou didst hear or se *Valley of the Shadow of* ship, Terror, and Amaze dy gone thro', and art th Fears? Thou seest that on with thee, a far weak than thou art: Also the me as well as thee; and Bread and Water from m I mourn without the Ligh a little more Patience. I play'dst the Man at *Va* neither afraid of the Cha of bloody Death: Where avoid the Shame that bec to be found in) bear up w well as we can.

Now Night being con *Giant* and his Wife being

when the Morning was come, the *Giant* to them again: And takes them into 'astle-Yard, and shews them as his Wife ɔidden him. *These*, said he, *were Pilgrims, u are once, and they trespassed in my Grounds, u have done, and when I thought fit, I hem in Pieces; and so within Days I will u, get you down into your Den again*: And that he beat them all the Way thither. r lay therefore all Day on *Saturday* in neritable Case, as before Now when t was come, and when Mrs *Diffidence* and Husband, the Giant, were got to Bed, began to renew their Discourse of their ners; and withal, the Giant wondred that ould neither by his Blows, nor Counsel ; them to an End: And with that his Wife ed, *I fear, said she, that they live in hopes some will come to relieve them, or that they Pick-locks about them, by the means of which hope to escape. And say'st thou so, my Dear, 'he Giant, I will therefore search them in Morning.*

On Saturday *the Giant threatned them that shortly he would pull them in pieces.*

ell, on *Saturday* about Midnight, they n to pray, and continued in Prayer 'till ft Break of Day.

ɔw, a little before it was Day, good 'tian, as one half amazed, broke out in ɔassionate Speech. What Fool, quoth he, th's to live in a stinking Dungeon, when y as well walk at Liberty! I have a Key in 3ɔsom called *Promise*, that will, I am per- d, open my Lock in *Doubting-Castle*. Then *ɔpeful*, That's good News, good Brother, pluck it out of thy Bosom, and try.

A Key in Christian's *Bosom called Promise, opens any Lock in Doubting-Castle.*

Then

that door also. After
Gate, for that must b
Lock went very har
open it: Then they
to make their Escape
Gate as it opened n
that it waked *Giant D*
sing to pursue his Pr
to fail, for his Fits t
they went on, and ear
way, and so were safe,
of his Jurisdiction.

Now, when they
Stile, they began to
selves what they shou
prevent those that sh
falling into the Hand
they consented to ere
to engrave upon the
tence, '*Over this Sti*

* *A Pillar erected by* Christian

that come after, have a care
trespassing his Prisoners are,
's Doubting *and whose Name's*
(Despair.)

ent then till they came to the *Delectable Mountains*, which Mountains belong d of the Hill, of which we have re; so they went up to the Mountains. ehold the Gardens and Orchards, ards, the Fountains of Waters, they drank and washed themselves, ely eat of the Vineyards. Now on the Tops of these Mountains feeding their Flocks, and they stood gh-way Side. The Pilgrims there to them, and leaning upon their it is common with weary Pilgrims stand to Talk with any in the Way,

The a
able l
tains

refresh
the M
tains.

, * *Whose delectable Mountains are* *whose be the Sheep that feed upon them?* he Mountains are *Emanuel's Land*, re within Sight of the City; and the his, and *He laid down his Life*

They
with
Sheep

this the Way to the Cœlestial City?
'ou are just in the Way.
ow far is it thither?
'oo far for any, but those that shall r indeed.
the Way safe or dangerous?
afe for those for whom it is to be safe, *transgressors shall fall therein.*
there in this Place any Relief for hat are weary and faint in the way. Hos.
The Lord of these Mountains hath given charge, *not to be forgetful to entertain*
therefore the Good of the Place is Heb

I also saw in my Dream, That when the
ıepherds perceived that they were way-fa-
ng Men, they also put Questions to them
ı which they made Answer, as in other
lace:) as, *Whence came you?* And *How got*
u into the Way? And, *By what means*
ve you so persevered therein? For but few of
em that begin to come hither, do shew their
ces on this Mountain. But when the Shep-
erds heard their Answers, being pleased
ıerewith, they looked very lovingly upon
ıem, and said, *Welcome to the* Delectable
Mountains.

The Shepherds, I say, whose Names were
owledge, Experience, Watchful and *Sincere,*
ok them by the Hand, and had them to
eir Tents, and made them partake of that
hich was ready at present. They said,
oreover, *We would that you should stay here*
while, to be acquainted with us, and yet more
solace yourselves with the Good of these De-
table Mountains.

Then they told them, *That they were con-*
t to stay; so they went to their Rest that
ight, because it was very late.

Then I saw in my Dream, That in the
orning the Shepherds call'd up *Christian* and
peful to walk with them upon the Moun-
ns: So they went forth with them, and
lked a while, having a pleasant Prospect
every side. Then said the Shepherds one
another, *Shall we shew these Pilgrims*
e * *Wonders*? So when they had conclu-
d to do it, they had them first to the Top
an Hill called *Error*, which was very steep
the furthest Side, and bid they them look
n to the Bottom. So *Christian* and Hopeful
looked

17. 18. *surrection of the Body*
Then said the Shephe
lie dashed to Pieces
Mountain, are they; a
to this Day unburied
to others to take hee
high, or how they come
Mountain.

Then I saw that th
of another Mountain,
is † *Caution*, and bid
Which when they did
thought, several Men
among the Tombs
they perceived that t
cause they stumbled
Tombs, and because t
from among them. T
means this?

† *Mount* Caution.

The Shepherds the

y to be so rough in that Place, they chose
go out of it into that Meadow, and there
re taken by Giant Despair, *and cast into*
nbting-Castle; *where after they had a*
ile been kept in the Dungeon, he at last
put out their Eyes, and led them among
se Tombs, where he had left them to wan-
r to this very Day, that the Saying of
Wise Man might be fulfilled, He that Prov
ndereth out of the Way of Understanding, 16.
ll remain in the Congregation of the
ad. Then *Christian* and *Hopeful* looked
e upon another, with Tears gushing out;
t yet said nothing to the Shepherds.

Then I saw in my Dream, that the Shep-
rds had them to another Place in the Bot-
m, where was a door in the Side of a
ill, and they opened the door, and bid
em look in: They looked in therefore,
d saw that within it was very dark and
alky; they also thought that they heard
re a rumbling Noise as of Fire, and a Cry
ome tormented, and that they smelt the
nt of Brimstone. Then said *Christian,*
at means this? The Shepherds told them,
is a By-way to Hell, a Way that Hypocrites A B
in at; namely such as sell their Birth-right to H
b Esau; *such as sell their Master with,*
as; such as blaspheme the Gospel with
xander; and that lie and dissemble with
nanias and Saphira *his Wife.*

Then said *Hopeful* to the Shepherds, *I per-*
ve that these had on them, even every one, a
w of Pilgrimage as we have now; had they not?
Shep. Yea, and held it a long time too.
Hope. How far might they go on Pilgrimage
eir days, since they notwithstanding were
miserably cast away?

Shep-

wards the End of the
the Shepherds one to a
the Pilgrims the Gates
they have Skill to look t
Glass. The Pilgrims
the Motion: So they l
an high Hill, called †
the Glass to look.

* *The Shepherds* Perspective Glass.

* *The Hill* Clear.

Then they tried to l
brance of that last Thi
had shew'd them, mad
by means of which In
not look steadily thro'
they saw something lil
some of the Glory of t
went away, and sang th

The Fruits of servile Fear.

Thus by the Shepherds *S*
Which from all other Me
Come to the Shepherds *s*

nd I slept, and dreamed again, and saw same two Pilgrims going down the ntains along the Highway, towards the . Now a little below the Mountains on the Left-Hand lieth the Country of *Con-* from which Country comes therein to the in which the Pilgrims walked, a little ted Lane. Here therefore they met with ry brisk Lad, that came out of that ntry; and his Name was *Ignorance*. *Christian* asked him, *From what Part be s, and whither he was going?*

no. Sir, I was born in the Country that off there, a little on the Left-hand, and going to the Cœlestial City.

r. But how do you think to get in at the , for you may find some difficulties there?

no. As other good People do, said he.

r But what have you to shew at the Gate may cause that Gate to be open'd to you?

no. I know my Lord's Will, and have a good Liver; I pay every Man his ; I pray, fast, pay Tithes, and give s, and have left my Country for whither going.

r. But thou cameſt not in at the Wicket , that is at the Head of this way; Thou st in hither thro' that same crooked Lane, therefore I fear, however thou may'st think thy self, when the reckoning day shall , thou wilt have laid to thy Charge, thou art a Thief and a Robber, instead etting Admittance into the City.

no. Gentlemen, Ye be utter Strangers to I know you not: be content to follow *Religion of your* Country, and I will *the Religion of mine*: I hope all will

U. *And as for the Gate that you talk*

When *Christian* saw tl
wise in his own Conceit,
whisperingly, *There is more*
than of him. And said n
that is a Fool walketh by th
faileth him, and he saith to
is a Fool. What, shall we
him, or out-go him at pre
Prov. 26. him to think on what he h
12. and then stop again for hir
Eccle. 10. see if by degrees, we can
3. him? Then said *Hopeful,*

Let Ignorance *a little wh*
On what is said, and let h
Good Counsel *to embrace,*
Still ignorant *of what's the*
God *saith, those that no Wo*

r that they saw on the side of the Hill: y good *Christian* began to tremble, and did *Hopeful* his Companion: Yet as the ils led away the Man, *Christian* looked see if he knew him, and he thought it ht be one *Turn-away*, that dwelt in the n of *Apostacy*. But he did not perfectly his Face; for he did hang his Head a Thief that is found. But being gone *Hopeful* looked after him, and espied on Back a Paper, with this Inscription: *ten Professor, and damnable Apostate.* Then *Christian* to his Fellow, *Now I call to embrance that which was told me, of a ng that happened to a good Man hereabouts,* e Name of the Man was *Little-Faith*, but good Man, and he dwelt in the Town of *ere*. The Thing was this, at the en- ing in at this Passage, there comes down m *Broad-way-Gate*, a Lane called *Dead-* n's Lane; so called because of the Mur- n that are commonly done there. And *Little-Faith* going on Pilgrimage, as we now, he chanced to sit down there, and pt. Now there happened at that time to me down the Lane from *Broad-way-Gate*, ree sturdy Rogues, and the Names were *int-heart*, *Mistrust*, and *Guilt*, (Three Bro- ers) and they espying *Little-Faith* where he s, came galloping up with Speed. Now e Man was just awaked from his Sleep, and s getting up to go on his Journey. So ey came up to him, and with threat- ng Language bid him stand. At this, *tle-Faith* looked as white as a Clout, and d *neither* Power to fight nor fly. Then *Faint-heart* deliver thy Purse: But he making

The L struction one Tu away.

Christ telleth Compani a Story Little- Faith.

Broad- way-ga Dead- man's Lane.

Little- Faith *robbed* Mistrust *and* Gui

down. where he lay bleeding
bleed to Death. All t
ſtood by. But at laſt
ſome were upon the R
it ſhould be one *Grea*
in the City of *Good C*
themſelves to their Heel
Man to ſhift for himſ
made ſhift to ſcramble o
the Story.

Hope. But did they t
ever he had?

Little-Faith *loſt not his beſt Things.*

Chr. No; The Pla
were, they never ranſ
kept ſtill. But as I was
was much afflicted for
Thieves got moſt of l
That which they got r
Jewels; alſo he had a li
but ſcarce enough to brin

1 Pet. 4. 18.

Ch. 'Tis a Wonder; but they got not *H. l*
mt, tho' they mist it not thro' any good *his l*
anning of his, for he being dismayed with *Thin*
eir coming upon him, had neither Power *his o*
ir Skill to hide any thing, so it was more *Cun*
y good Providence, than by his Endeavour, 2 T
hat they miss'd of that good Thing. 14

Hope. But it needs must be a Comfort to 2 Pe
him that they got not his *Jewels* from him.

Ch. It might have been a great Comfort to him, had he used it as he should: But they that told me the Story, said, That he made but little use of it all the rest of the way; and that because of the Dismay that he had in the taking away his Money: Indeed, he forgot a great Part of the rest of his Journey; and besides, when at any time it came into his Mind, and he began to be comforted therewith, then would fresh Thoughts of his Loss come again upon him, and those Thoughts would swallow up all.

Hope. Alas poor Man! This could not but be a Grief to him! *He's by*

Ch. Grief! ay, a Grief indeed. Would it not have been so to any of us, had we been served as he, to be robbed and wounded too, and that in a strange place as he was? 'Tis a Wonder he did not die with Grief, poor Heart: I was told that he scatter'd almost all the rest of the way with nothing but doleful and bitter Complaints. Telling also to all that overtook him, or that he overtook in the way as he went, *where he was robb'd, and how, and who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with his Life.*

Hope. But 'tis a wonder that his Necessity

speaking was robb'd, his *Jewels* of; nor did he want t from thence be administ had his *Jewels* been mi the *Cælestial* City, he h well enough) been exc ritance there, and th worse to him than t Villany of Ten Thou

Hope. Why art thou

Heb. 11. 16. *Esau* sold his *Birthright of Pottage*, and that *Birt Jewel*, and if he, why do so too?

Ch. *Esau* did sell hi and so do many beside exclude themselves fro also as that Caitiff did a Difference betwixt and also betwixt their

Discourse about Esau *and* Little Faith.

ies, and made to see and prize the Jewels
: than to sell them as *Esau* did his Birth-
:. You read not any where that *Esau* Esau *not*
Faith, no not so much as a little; there- *had* Fait
no marvel, if where the Flesh only bears
(as it will in that Man where no *Faith*
resist) if he sells his *Birthright*, and
Soul and all, and that to the Devil of
; for 'tis with such as 'tis with the Ass,
in her Occasion cannot be turned away. Jer. 1. 2
en their Minds are set upon their Lusts
will have them what ever they cost; but
le-faith was of another Temper, his Mind Little
on things Divine; his Livelihood was Faith
things that are *spiritual* and above; *could not*
efore to what end should he that is of *live upon*
a Temper sell his *Jewels* (had there Esau's
any that would have bought them) to *Pottage.*
His Mind with empty Things? Will a
n give a Penny to fill his Belly with
? or, Can you persuade the Turtle-
e to live upon Carrion like the Crow? *Compar*
o' faithless Ones can for carnal Lust pawn *son 'tw*
mortgage, or sell what they have, and *the* Tu
nselves outright to boot; yet they that have *and* Cr
th, saving-Faith, tho' but little of it, cannot
so. Here, therefore, my Brother is thy
lake.

Hope. I acknowledge it; but yet your *severe*
lection had almost made me angry.

Chr. Why, I did but compare thee to
e of the Birds that are of the brisker
, who will run to and fro in untrodden
hs with the Shell upon their Heads:
pass by that, and consider the Matter
er Debate, and all shall be well betwixt
and me.

no Remedy.

No Great Heart for God when there's but little Faith

We have more Courage when out, than when we are in.

Chr. That they are C
said, but few have found
Trial. As for a great He
none; and I perceive b
hadst thou been the Man
but for a Brush, and then
ly, since this is the Heig
now they are at a Distanc
appear to thee as they did
put thee to second Thoug

But consider again, the
men Thieves, they serve
the bottomless Pit, who,
to their Aid himself and

Psal. 1. 8. Christian *tells his own Experience in*

roaring of a Lion. I my sel
as this *Little-Faith* was, an
rible Thing. These thre
me, and I beginning like
they gave a Call, and i

. True, they have often fled, both they
heir Master, when *Great Grace* hath ap-
d, and no marvel, for he is the *King's* *The Ki*
pion: But I tro, you will put some Dis- *Champ*
ce between *Little-Faith* and the *King's*
pion? All the King's Subjects are not
ompanions, nor can they when tried, do
Feats of Wars as he. Is it meet to
that a little Child should handle *Go-*
as *David* did? Or, that there should be
rength of an *Ox* in a *Wren*? Some are
g, some are Weak; some have great
, some have little; this Man was one
weak, and therefore went to the Wall,
be. I would have been *Great-Grace* for
ike,

If it had been he, he might have had
lands full; for I must tell you, That
h *Great Grace* is excellent good at his
on, and has, and can, so long, as he
them at Sword's Point, do well
h with them; yet if they get within
even *Faint-heart*, *Mistrust*, or the other,
l go hard, but that they will throw up
heels, And when a Man is down, you
, what can he do?

oso looks well upon *Great Grace's*
shall see those Scars and Cuts there,
hall easily give Demonstration of what
Yes, once I heard that he should say
that when he was in the Combat) *He*
ed even of Life. How did these flur-
ogues and their Fellows make *David*
, mourn, and roar? Yea, *Haman* and
iah too, though Champions in their
were forced to bestir them, when by
assaulted; and yet notwithstanding

nesi.

comes in to help them:
said, *The Sword of him*
cannot hold; the Spear,
Habergeon; he esteemeth
Brasi as rotten Wood.
make him fly; Sling Ston
him into Stubble; Darts a
ble, he laugheth at the s
What can a Man do in th
if he could at every turn
and had Skill and Courag
might do notable Thing:
cloathed with Thunder;
fraid as the Grasshopper;
Nostrils is terrible; he p
ley, rejoyceth in his Streng
to meet the armed Men;
and is not affrighted, neith
from the Sword. The Qui
him, the glittering Spear

Job.39.19 *The excellent Metal that is in* Job's *Horse.*

int as if we could do better when we
others that they have been foil'd, nor
led at the thoughts of our own Man-
or such commonly come by the worst
y'd. *Peter*, of whom I made mention
he would swagger, ay, he would;
ld, as his vain Mind prompted him
Do better, and stand more for his
than all Men, but, who so foiled
n down by those Villans as he!
n therefore we hear that such Robbe-
done in the King's High-way, two
become us to do: First, To go out
d, and he sure to take a Shield with
twas for want of that, that he who
lustily at *Leviathan* could not make Eph
ld; and indeed, if that be wanting,
not at all. Therefore he that had
th said, *Above all, take the Shield of*
wherewith ye shall be able to quench all
Darts of the Wicked!
is good also that we desire of the King, * *Ti*
by, that he will go with us himself, *to be*
ade *David* rejoyce when in the *Valley Con-*
Shadow of Death; and *Moses* was ra- Ex.
dying where he stood, than to go
without his God. O, my Brother, Psal.
ill but go along with us, what need we 6, 7
d of Ten thousand that shall set them- & 2.
gainst us? But without him *the proud*
shall fall under the Slain.
my part have fallen in the Fray be- Isa.
, and tho' (through the Goodness of
at is best) I am as you see alive,
annot boast of any Manhood; glad
be, if I meet with no more such
Tho' I fear we are not got be-

Over Ten Thousand, else

So they went on, anc
They went then till th
where they saw a Way
Way, and seem'd withal
the Way which they sh
they knew not which
for both seemed straight
fore here they stood still
as they were thinking al
hold a Man of black Fle
a very light Robe, came
them, Why they stood the
ed, They were going to
but knew not which o
take: *Follow me*, says the
that I am a going. So th
the Way, but then they
which by degrees turned,
so from the City that they

A Way and a Way

The Flatterer finds them.

. Then said *Christian* to his Fellow, *They be*
do I see my self in an Error. Did not *Wail t*
Shepherds bid us beware of the *Flat-Conditi*
? As is the Saying of the Wise Man,
have found in this Day; *A Man that*
eth his Neighbour, spreadeth a Net for his

pe. They also gave us a Note of Di-
n about the Way, for our more certain
g thereof; but herein we have also
ten to read, and have not kept our-
from the Paths of the Destroyer:
David was wiser than we, so saith he, Prov.
erning the Works of Men, *By the Word*
Lips I have kept me from the Paths of
estroyer. Thus they lay bewailing them-
in the Net. At last they 'spy'd a *Shin-*
One coming towards them with a Whip Ps. 74
all Cord in his Hand. When he was A shir
to the Place where they were, he ask'd One *c*
Whence they came, and what they did to them
They told him, *that they were poor with a*
ms going to Zion, *but were led out of Whip*
way by a black Man cloath'd in White, his Ha
bid us, said they, follow him, for he
going thither too. Then said he with
Whip, *It is a* Flatterer, *a false Apostle,* Pro. 29
hath transform'd himself into an An- Dan.
Light. So he rent the Net, and let the 32.
out. Then said he to them, *Follow* 1 Co. 1
that I may set you in the Way again; 13. 1
led them back to the way which they
left to follow the *Flatterer*. Then he *They a*
them, saying, *Where did you lie the examin*
Night? They said, *With the Shepherds and c*
the delectable Mountains. He asked *visited*
them, *If they had not a Note of Di- Forget*

10. *Flatterers!* They answ
11. *not imagine*, said they,
had been be.

Dan. 25. 1, Then I saw in my
2 Chron. 6. manded them to lie dow
26, 27. did, he chastized them s
Rev. 3. 19. good Way wherein they
They are he chastized them he said
sent on *I rebuke and chasten: be*
their Way. *repent.* This done he
Way, and take good heed
tions of the Shepherds. S
for all his Kindness, and w
right way, Singing.

Come hither you that wal
See how the Pilgrims *far*
They catched are in an int
'Cause they good Council h
'Tis true they rescued were,
They're scour'd to boot

Ch. We are going to Mount *Zion*.

Then *Atheist* fell into a very great Laughter.

C. What's the meaning of your Laughter?

Atheist. I laugh to see what Ignorant Persons you are, to take upon you so ridiculous a Journey; and yet are like to have nothing but your Travel for your Pains.

Ch. Why, Man, Do you think we shall not be received?

Atheist. Received! There is no such Place as you dream of in all the World.

Ch. But there is in *the World to come*.

Atheist. When I was at Home in mine own Country, I heard as you now affirm, and from that hearing went out to seek, and have been seeking this City Twenty Years but find no more of it than I did the first Day I set out.

Chr. We have both heard, and believe that there is such a Place to be found.

Atheist. Had not I, when at Home believed, I had not come thus far to seek; but finding none, (and yet I should, had there been such a Place to be found, for I have gone to seek it farther than you) I am going back again, and will seek to refresh my self with the Things that I can call away, for Hopes of that which I now see is not.

Ch. Then said *Christian* to *Hopeful* his Companion, *Is it true what this Man hath said?*

Hope. Take heed, he is one of the *Flatterers*: remember what it has cost us once already for our hearkening to such kind of Fellows. *What!* No Mount *Zion*? Did we not see from the Delectable Mountains, the

ment, is Help in present Temptations

Pro. 19. 72
Heb. x 39

The Fruits of an honest Heart.

1 Jo. 2. 11

which I will round you i
Ceaſe my Son, to hear the In
to err from the Words of
my Brother, ceaſe to hea
believe to the ſaving of th

Ch. My Brother, I did
on to thee, for that I do
of your Belief myſelf, b
and to fetch from thee a F
of thy Heart. As for this
he is blinded by the God o
thee and I go on, knowin
lief of the Truth, and no Li

Hope. Now I do rejoyce
Glory of God: So they t
the Man: And he laughi
his way.

They come to the Enchanted Ground.

Hopeful *tains to be*

I ſaw then in my Dr
until they came into a
whoſe Air naturally ende
drowſy, if they came Stran
here *Hopeful* began to be ve
of Sleep, wherefore he ſai

ı not remember, that one of
bid us *beware of the inchant-*
He meant by that, that we 1 Th. 5
of ſleeping; wherefore let
as others do, but let us watch

nowledge my ſelf in a Fault, *He is m*
en here alone, I had by ſleep- *thankful*
Danger of Death. I ſee it is
Wiſeman ſaith, *Two is better* Ecc. 6.
herto hath thy Company been
And thou ſhalt have a good Re-
ibour.
en, ſaid *Chriſtian*, to prevent
this Place, let us fall into *To preve*
:. *Drowſin*
all my Heart, ſaid the other. *they fall*
ſhall we begin? *to good*
: God began with us, but do *Diſcourſ*
ou pleaſe. *Good Di*
ſing you the firſt Song. *courſe p*
ſleepy grow, let them come hither *venteth*
hese two Pilgrims talk together: *Drowſin*
arn of them in any wiſe,
their drowſie ſlumb'ring Eyes; *The Dre*
. if it be manag'd well, *mer's N*
ke, and that in Spite of Hell.
hriſtian began, and ſaid, I will *They begi*
ion. How came you to think *at the B*
; what you do now? *ginning o*
u mean, how came I at firſt *their Co*
good of my Soul? *verſion.*
at is my Meaning.
tinued a great while in the
oſe Things which were ſeen
Fair; things which I believe
re, had I continued in them

ſtill

that tend to the destroying
I found at last, by heari
of things that are Divine
heard of you, as also t
ful, that was put to Death
good Living in *Vanity-Fai*
these Things are Death.
Things Sake the *Wrath*
the Children of Disobedience.

Rom. 6 21, 22, 23, Eh. 5, 6

Chr. And did you prefer
Power of this Conviction?

Hopeful *at first shuts his Eyes against the* Light.

Hope. No, I was not w
know the *Evil* of *Sin*, n
that follows upon the *Con*
endeavoured, when my M
to be *shaken* with the *Word*
against the *Light* thereof.

Chr. But what was the
rying of it thus to the *first*
blessed Spirit upon you.

b, Heart-affrightning Hours that
ar so much as the Remembrance
y Heart.
it seems, som etimes you got Re-
'rouble?
erily, but it would come into my
and then I would be as bad, nay,
was before.
what was it that brought your
gain?
y Things, as,
did but meet a good Man *in the*
ve heard any read in the Bible;
Head *did begin to* ach; *or,*
re told that some of my Neighbours
,
rd the Bell toll *for some that were*
ght of Dying *my self*; *or,*
rd that sudden Death *happened to*
ially when I thought with my self,
ickly come to Judgment.
could you at any time with ease
ilt of Sins when by any of these
upon you?
not I, for then they got faster
Conscience, and then if I did but
g back to Sin (though my Mind
against it) it would be double
ne.
ow did you then?
ought I must endeavour to mend
lse thought I, I was sure to be

* When he had lost his Sense of Sin, we brough again.

When could n long e of his C by sh Course *sriuts men*

thought himself well.

Hope. Yes, for a while; my Trouble came running and that over the Neck of *mation.*

Ch. How came that about now Reformed?

Reformation at last could not help, and why.

Hope. There were several T it upon me, especially such: *All our Righteousnesses are as the Works of the Law, no M tified: When you have all are unprofitable Servants,* w such like. From whence I with my self thus: *If* Al *nesses are as filthy Rags, if by Law no Man can be justifie we have done* All, *we are* 'tis *but Folly to think of Law. I further thought th runs a* 100 l. *in a Shopkee*

Isa. 64. 6. Gal. 2. 6. Luke 17. 10.

His being a Debtor

ook, and that my now reforming will not ty off that Score: therefore I should sit still nder all my present Amendments: But how all I be freed from that Damnation that I rought my self in Danger of by former rangressions?

Ch. A very good Application; but pray on.

Hope. Another Thing that hath troubled e ever since my late Amendment is, *That I look narrowly into the best of what I now, I still see Sin, new Sin, mixing it lf with the best that I do; so that now I am forced to conclude, That notwithstanding y former fond Conceits of my self and Duties, have committed Sin enough in one Day send me to Hell, though my former Life d been faultless*

Ch. And what did you then?

Hope. Do! I could not tell what to do un- I broke my Mind to *Faithful*, for he and were well acquainted. And he told me, *at unless I could obtain the Righteousness a Man that never had sinned, neither my own, r all the Righteousness of the World could ve me.*

Ch. And did you think he spake true?

Hope. Had he told me so when I was eased and satisfied with my own Amendent, I had called him Fool for his Pains; it now since I see my Infirmity, and e Sin which cleaves to my best Performances, I have been forced to be of his pinion.

Ch. But did you think when at first he sug- *sted it to you*, that there was such a Man *be found, of whom it might justly be said, t he never committed Sin.*

Hope

Col. 1. 3 Pet. 1. † *A more particular Discovery of the Way to be sav'd*

Hope. Yes, and he told *Jesus, that dwells on th Most High:* † And, *thus be justified by him, even b hath done by himself i Flesh and Sufferings, whe Tree.* I ask'd him further *Righteousness could be of t justify another before GO* me, *He was the Mighty G he did, and died the Death self but for me, to whom Worthiness of them, shoula believed on him.*

Ch. And did you *Believe*

**He doubts of Acceptation.*

Hope. * I made my *Ob Believing*, for that I thought to save me.

Ch. And what did you

Matt. 11. 28. † *He's better instru*

Hope. He bid me go to h I said, *It was a Presum No, for I was invited to*

ake my Supplication to him : And Ex. 2
o and thou shall find him upon the Lev.
t, where he sits all the Year long Num
ardon and Forgiveness to them that Heb.
told him, *That I knew not what*
en I came. * And he bid me to * *He*
is Effect : *God be merciful to me* *to pra*
and make me to know and believe
Christ; for I see, that if his Righ-
had not been, or I have not Faith
Righteousness, I am utterly cast
rd, I have heard that thou art a
God, and hath ordained that thy
Christ should be the Saviour of the
nd, moreover, that thou art wil-
flow him upon such a poor Sinner as
I am a Sinner indeed) Lord, I take
this Opportunity, and magnify thy
the Salvation of my Soul, through thy *He pr*
Christ. Amen.
d did you do as you were bidden?
'es, over and over.
d did the *Father* reveal the *Son* to

Not at *first*, nor *second*, nor *third*, nor
fifth; no, nor at the *sixth* Time

hat did you then?
Why! indeed, I could not tell what

d you not Thoughts of leaving off *He th*
to lea
'es, and a Hundred Times twice told. *prayin*
d what was the *Reason* you did not? **Dur*
I believ'd that that was true which *leave*
told me, to wit, *That without* *ing, a*
teousness of this Christ, *all the* *why.*
World

Ch. And how wa

Hope. I did not see

but with the *Eyes* o

Eph. 1. 13. thus it was: One Day

19. fadder than any one

Christ *is* this Sadness was throu

reveal'd to Greatness and Vilene

him, and I was then looking for

low. the everlasting Damn

denly, as I thought, I f

down from Heaven u

Believe on the Lord Jesus

be saved.

But I replied, *Lord,*

Acts 16. *great Sinner:* And he

30, 31. *is sufficient for thee.* Th

what is believing? And t

John 6. 35. Saying, [*He that cometh*

hunger, and he that believet

thirst] that believing

Faith may be placed right upon thee? Then 1 Tim.
said, *Christ came into the World to save* 25.
sinners; He is the End of the Law for Righ- Rom. 1
teousness to every one that believes. He died for Heb. 7.
our Sins, and rose again for our Justification: He 25.
loved us, and washed us from our Sins in his
Blood. He is Mediator betwixt God and us, he
ever liveth to make Intercession for us From all
which I gather'd, That I must look for Righ-
teousness in his Person, and for Satisfaction
for my Sins by his Blood; the which he did
Obedience to his Father's Law, and in Sub-
mitting to the Penalty thereof, was not for
himself, but for him that will accept it for his
Salvation, and be thankful. And now was
my Heart full of Joy, mine Eyes full of Tears,
and mine Affections running over with Love
to the Name, People and Ways of Jesus
Christ.

Ch. This was a Revelation of Christ to your
Soul indeed: But tell me particularly, what
effect this had upon your Spirit.

Hope. It made me see that all the World,
notwithstanding all the Righteousness there-
of, is in a State of Condemnation. It made
me see that God the Father, tho' he be just,
can justly justify the coming Sinner: It made
me greatly ashamed of the vileness of my for-
mer Life, and confounded me with the Sense
of mine own Ignorance; for there never came
a Thought into my Heart before now, that
shewed me so the Beauty of Jesus Christ. It
made me love a holy Life, and long to do
something for the Honour and Glory of the
Lord Jesus: Yes, I thought that had I now
Thousand Gallons of Blood in my Body,
could spill all for the sake of the Lord Jesus.

I saw

Ch. Ay, ay, I see him
our Company.

Young Ignorance *comes up again.*

Hope. But I tro' it wo
had he kept Pace with u

Ch. That's true, but
thinketh otherwise.

Their Talk.

Hope. That I think h
let us tarry for him. [*S*

Then *Christian* said to
why do you stay so behind

Ign. I take my Pleas
even more a great deal t
less I like it better.

Then said *Christian*
Did not I tell you he cared
But however, said he, *co*
away the Time in this
directing his Discourse t
Come how do you? How
and your Soul now?

Ignorance, *his Hope; the Ground*

Ign. I hope well, for
good Motions that come
comfort me as I walk.

: I doubt not, for to leave all is a
latter; yes, a harder matter than
ware of. But why, or by what, art
ded that thou hast left all for
l Heaven?
Heart tells me so.
Wiseman says, *He that trusts in* Prov.
art is a Fool. 39.
s is spoken of an evil Heart, but
ood one.
ow dost thou prove that?
mforts me in Hopes of Heaven.
: may be thro' its *Deceitfulness*;
Heart may minister Comfort to
Hopes of that Thing, for which
no ground to hope.
my *Heart* and *Life* agree together,
re my Hope is well grounded.
told thee, That thy *Heart* and
together.
Heart tells me.
my Fellow if I be a Thief: Thy
thee so! Except the *Word* of *God*
tness in this Matter, other *Testi-*
no Value,
is it not a *good Heart* that has
hts? And then is not that a good
is according to *God's Command.*

, that is a *good Heart* that hath
hts, and that is a *good Life* that
g to *God's Commandments*: But it
ing indeed to have these, and
ing only to think so.
y what count you *good Thoughts*,
fe according to *God's Command-*

Ch.

Co. When we pass the
on our selves which the
explain my self: The V
Rom. 3. Persons in a natural Con
Gen. 6. 2. *righteous, there is not on*
faith also, *That every Ima*
of a Man is prone to Evil,
And again, *the Imaginat*
is Evil from his Youth.
we think thus of ourse
thereof, then are our T
because according to the V
Ign. I will never beli
is thus bad.
Chr. Therefore thou
good Thought concerning
Ps. 125. 5. Life. But let me gi
Ps. 2. 15. *passeth a Judgment upon*
Rom. 3. *when the Thoughts of our*
agree with the Judgmen
giveth of hel

ay, when he doth sensibly and with Heart-umilitation thus think, then hath he good houghts of his own Ways, because his houghts now agree with the Judgment of the ord of God.

Ig. What are good Thoughts concerning God?

Chr. Even (as I have said concerning our ives) when our Thoughts of God do agree ith what the Word saith of him; and that when *we think of his Being and Attri-utes as the Word hath taught*; of which I annot now discourse at large; but to speak f him in Reference to us; then we have ght Thoughts of God, when we think that *knows us better than we know our selves, nd can see Sin in us when and where we can e none in our selves*; when we think *He knows ur inmost Thoughts*, and that *our Heart with l its Depths, as always open to his Eyes*: Also hen we think, *that all our Righteousness inks in his Nostrils*, and, *that therefore he annot abide to see us stand before him in ny Confidence, even in all our best Perfor-ances.*

Ign Do you think that I am such a Fool as think GOD can see no farther than I? Or, hat I would come to GOD in the best of my erformances?

Chr. Who how do'st thou think in this latter?

Ign. Why to be short, I think I must *believe n Christ for Justification.*

Chr. How! think thou must believe in Christ? when thou seest not the need of him? Thou neither seest thy *original* or *actual ffirmities*, but hast such an Opinion of thy f *of what thou dost*, as plainly renders

thee

rance.

the Curse, thro' his grac
Obedience to the Laws.
my Duties that are religi
Father by virtue of *his*
be justified.

Chr. Let us give an
fession of thy Faith.
a fantastical Faith, for
describ'd in the Word
with a false Faith, be
fication from the Per
Christ, and apply'st it
Faith maketh not Chri
Person, but of thy Acti
son for thy Actions sak
Therefore this Faith
as will leave thee und
of God Almighty: For
puts the Soul (as sensib

is accepted, and acquits from Condemnation.

Ign. What! would you have us trust to hat Christ in his own Person hath done hout us? This Conceit would loosen the ins of our Lust, and tempt us to live we list: For, what Matter how we live, we may be justified from all by Christ's sonal Righteousness, believing.

Chr. Ignorance is thy Name, and as thy ame is so art thou; even this thy Anwer demonstrateth what I say, *Ignorant* thou rt of what *Justifying Righteousness* is, and as norant how to secure thy Soul thro' the lith of it from the heavy Wrath of GOD. ra, thou also art *ignorant* of the true Effects saving Faith in this *Righteousness* of Christ, hich is to bow and win over the Heart GOD in Christ, to love his Name, his ord, Ways and People, and not as thou *ignorantly* imaginest.

Hope. Ask him if ever he had Christ reveal'd him *from* Heaven.

Ign. What! You are a Man for *Revelations*? I do believe that what both you and all e rest of you say about that Matter, is but e Fruits of distracted Brains.

Hope. Why, Man! Christ is so hid in God om the natural Apprehensions of the Flesh, at he cannot by any Man be savingly nown, unless GOD the Father reveals him to them.

Ign. That is your Faith, but not mine; yet aine, I doubt not, it as good as yours, tho' I ave not in my Head so many Whimsies.

Chr. Give me leave to put in a Word: ou ought not to speak so slightly of this Mat-

Ign
jang
wit
ftiar

He
rey
fu

working of which Fait
norance thou art Ignora
then, see thy own W
the Lord Jesus, and b
which is the Righteou
he himself is G O D) th
from Condemnation.

The Talk broke up.

Ign. You go so fast I c
you; do you go on b
while behind.

Then the

Well, Ignorance, *wilt*
To slight good Counsel, t
And if thou yet refuse i
E'er long the Evil of
Remember, Man, in ti
Good Counsel, taken wel
But if thou yet shall sli
The Loser, Ignorance,

Then *Christian* addres

own in this Condition, whose Families, n, whole Streets, and that of Pilgrims too; d if there be so many in our Parts, how ny think you must there be in the Place here he was born?

Chr. Indeed, the Word saith, *He hath blind their Eyes least they should see*, &c.

But now we are by ourselves, what do u think of such Men? *Have they at no time, nk you, Convictions of Sin, and so conse-ently fear that their State is dangerous?*

Hope. Nay, do you answer that Question urself, for you are the older Man,

Chr. Then I say, sometimes (*as I think*) ey may, but they being naturally igno-nt, understand not that such Convictions nd to their Good; and therefore they do sperately seek to stifle them, and presump-tously continue to flatter themselves in the ay of their own Heart.

Hope. I do believe as you say, that *Fear The* nds much to Mens good, and makes 'em *of* I ght at their beginning to go on Pilgrimage.

Chr. Without all doubt it doth, if it be ght; for so says the Word, *The Fear of the* Job *rd is the Beginning of Wisdom.* Ps.

Hope. How will you describe *right Fear?* Pro

Chr. *True* or *right Fear* is describ'd by Three c. c hings. *Rig*

1. *By its Rise, It is caused by saving Convic-on for Sin.*

2. *It driveth the Soul to lay fast hold of Christ - Salvation.*

3. *It begetteth and continueth in the ul a great Reverence of God, his Word ' Ways, keeping them tender, and making*

Unstable Ground.?

Chr. Why, art thou

Hope. No, verily, b

where we are.

Chr. We have not no

ther to go thereon. But l

ter. *Now the Ignora

*Convictions as tend to p

their Good, and therefore

Hope. How do they ft

Chr. † 1. *They think*

wrought by the Devil (tho

of GOD) *and thinking*

Things that directly tend t

They also think that these l

of their Faith, when alas

that they are! they have

fore they harden their He

They presume they ought no

in despite of them wax pre

* *Why ignorant Persons do stiffe Convictions in general.*

† *Particulars.*

ı all my Heart, but you shall still

then, did you know about Ten *Talk aba*
ne *Temporary* in your Parts, who *one* Ten
l Man in Religion then? porary,
v him! yes he dwelt in *Grace-* *where he*
ıbout two Miles from *Honesty*, and *dwells.*
door to one *Turn-back.*
:, he dwelt under the same Roof
Vell, that Man was much awak- *He was t*
ɔelieve that then he had some *wardly*
ins, and of the *Wages* that were *once.*

of your Mind, for, (my House
ıove three Miles from him) he
times come to me, and that with
Truly I pitied the Man, and
ether without hope of him; but
it is not every one that cries

ld me once, *That he was resolv'd*
nage, as we go now, but all on
rew acquainted with one *Save-*
ı he became a Stranger to me.
', since we are Talking about
little inquire into the *Reason* of
ckfliding of him, and such others.
y be profitable, but do you begin.
then, there are, in my Judg-
easons for it.
ı the Conscience of such Men *Reasons*
d, yet their Minds are not *why to-*
Therefore when the Power of *wardly*
h away, that which provoketh *ones back*
religious, ceaseth: Wherefore *slide.*
y return to their own Course
again;

his Vomit, he turns him
up all; and so it is true
2 Pet. 2. 22. *The Dog is turned to his Vo*
I say, being both for He
only of the Sense and Fea
of Hell; as that Sense of
of Damnation chills and c
fire for Heaven and Sal
So then it comes to pass,
Guilt and Fear is gone, thei
ven and Happiness die, and t
Course again.

2. Another Reason is, T
Fears that do over-master
now of the Fears that they
Prov. 29. 25. *For the fear of Men bring*
then tho' they seem to be
so long as the Flames of He
Fears, yet when the Terror is a
betake themselves to

w and contemptible: Therefore when they ve loſt their Senſe of Hell, and Wrath come, they return again to their former urſe.

. *Guilt*, and to meditate on Terror, are grie- us to them; they like not to ſee their iſery before they come to it, though erhaps the Sight of it firſt, if they lov'd at Sight, might make them fly whither e Righteous fly and are Safe; but be- auſe they do as I hinted before, even un the Thoughts of Guilt and Terror; erefore when once they are rid of their wakenings about the Terror and Wrath God, they harden their Hearts gladly, d choſe ſuch Ways as will harden them more d more.

Chr. You are pretty near the Buſineſs, for e bottom of all is for want of a Change in eir Mind and Will. And therefore they re but like the Felon, that ſtandeth before e Judge; he quakes and trembles, and ems to repent moſt heartily; but the bot- m of all is, the fear of the Halter; not that e hath any Deteſtation of the Offence, as it evident, becauſe, let but this Man have his iberty, and he will be a Thief, and ſo a Rogue ſtill; whereas if his Mind was changed, e would be otherwiſe.

Hope. Now I have ſhewed you the Reaſons of their going back, do you ſhow me the Man- ner thereof.

Chr. So I will willingly.

1. *They draw off their Thoughts all that they may, from the Remembrance of God, Death, and the Judgment to come.*

Gardens; and their C
Highway. Now as t
Places, behold the G
Way, to whom the
Deut. 23, *goodly Vineyards and*
24. He answered, *They are*
planted here for his o
for the Solace of Pilgrin
had them into the Vin
refresh themselves with
shew'd them there the K
bours, where he deligh
they tarried and slept.

New I beheld in m
talked more in their Sl
ever they did in all th
ing in a Muse therea
said even to me, *Wh*
the Matter? It is the Na
Grapes of these Vineyards

them two Men in Raiment that shone
Gold, also their Faces shone as the
:.

ese Men asked the Pilgrims, *Whence*
came? and they told them. They also
them, *Where they had lodged, what*
ulties and Dangers, what Comforts
Pleasures they had met in the Way?
they told them. Then said the Men
met them, *You have but two Difficul-*
ties to meet with, and then you are in the

ien *Christian* and his Companion asked
Man to go along with them; so they
them they would: *But*, said they, *you*
obtain it by your own Faith. So I saw
y Dream that they went on together till
came in Sight of the Gate.

ow I further saw, that betwixt them
the Gate was a River, but there was
ridge to go over, and the River was very
; at the Sight therefore of this River,
Pilgrims are much stunned, but the
that went with them said, *You must*
brough, or you cannot come at the

ie Pilgrims began to enquire, If there
no other way to the Gate; to which
answer'd, *Yes, but there hath not any,*
two, to wit, Enoch *and* Elijah, *been*
tted to tread that Path, since the
lation of the World, nor shall until
ast Trumpet shall sound. The *Pilgrims*
(especially *Christian*) began to despond
eir Minds, and looked this way and that
but no way could be found by them, by
ich they might escape the River

Do
not
com
tur
by
pas
the
inte
1 (
51
An
us
for
the

Now

ı they asked the Men, *if the Waters*
ll of a Depth? They said, *No, yet*
ld not help them in that Case: For
y, you shall find it deeper or shallower,
elieve in the KING *of the Place.*
ı they addressed themselves to the Wa-
l entering, *Christian* began to sink,
ing out to his good Friend *Hopeful,*
I sink in deep Waters, the Billows
my Head, all the Waves go over me.

ı said the other, *Be of good Cheer, my* Chris
I feel the Bottom, and it is good. Consti
said *Christian Ah! my Friend. The* the He
of Death hath compassed me about. Death
not see the Land that floweth with
d Honey. And with that a great
s and Horror fell upon *Christian,*
he could not see before him. Also
a great Measure lost his Senses, so
could neither remember, nor order-
of any of those sweet Refreshments
had met with in the Way of his
age. But all the Words that he
ill tended to discover, that he had
of Mind, and Heart-fears that he
die in that River, and never obtain
e in at the Gate. Here also, as
ey that stood by perceived, he was
ı the troublesome Thought of the Sins
had committed, both since and be-
began to be a Pilgrim. 'Twas also
l, that he was troubled with Appa-
of Hobgoblins and evil Spirits; for
l anon he would intimate so much
ds. *Hopeful* therefore here had much
keep his Brother's Head above Water,

yea,

knew you. And so h
Christian. Ah, Brother
I was right, he woul
me, but for my Sins
into the Snare, and h
said *Hopeful*, my Brot
forgot the Text, whe
Wicked, There is no l
but their Strength is
troubled as other Men, ne
like other Men. Those
ses that you go thro' in
sign that God hath s
sent to try you wheth
mind that which heret
ceived of his Goodness,
in your Distresses.

Christian *delivered rom his*

Then I saw in my. I
was in a Muse a while,
ful added these Words

rest of the River was but shallow: but
they got over. Now upon the Bank of
River on the other side, they saw the two
ing Men again, who there waited for
n: Wherefore being come out of the
er, they saluted them, saying, *We are*
istring Spirits sent forth to minister to those
shall be Heirs of Salvation. Thus they
it along towards the Gate. Now you must
: that the City stood on a mighty high Hill
the Pilgrims went up the Hill with Ease
use they had these two Men to lead 'em
by the Arms; they had likewise left their
tal Garments behind them in the River:
, tho' they went in with 'em they came
without 'em. They therefore went up
: with much agility and speed, tho' the
ndation upon which the City was fram'd,
higher than the Clouds: they therefore
it up thro' the Region of the Air, sweet-
talking, as they went, being comforted,
ause they safely got over the River, and
two such glorious Companions to attend
m.

The Talk they had with the *Shining*
was about the Glory of the Place who
them, that *the Beauty and Glory of it*
inexpressible. There, said they, *is Mount*
n, *the Heavenly* Jerusalem, *the innumera-*
Company of Angels, *and the* Spirits *of just*
made perfect. You are going now, said
y, *to the Paradise of GOD, wherein you*
'l see the Tree of Life, *and of the ne-*
-fading Fruits thereof; and when you
e there, you shall have white Robes
n you, and your Walk and Talk shall be
Day with the KING, even all the days

their Beds, each one walkin

The Men then ask'd, W

the Holy Place? *To wh*

You must there receive th

Toil, and have Joy for

Gal. 6,7, must reap what you have

of all your Prayers and

for the King by the Wa

shall wear a Crown of Gl

petual Sight and Vision o

1 John 3,2 for there you shall see H

There also you shall

with Praise, with Shouti

whom you desire to serve

with much Difficulty, be

of your Flesh.

There your Eyes shall

ing, and your Ears with

the *Mighty O N E.*

There you shall enjoy

nd when he shall sit upon the Throne 1 T
ment, you shall sit by him; yea, and 13, 1
shall pass Sentence upon all the Work- 16.
Iniquity, let them be Angels or Men, Jude
ll also have a Voice in that Judgment, Dan
they were his and your Enemies Al- 10.
he shall again return to the City, 1 C
ll go too, with Sound of Trumpet, and 2, 3
with him.

while they were thus drawing to-
the Gate, behold the Company of the
ly Host came out to meet them; to
it was said by the other *Two Shining*
These are the Men that have lov'd our
hen they were in the World, and that
ft all for his Holy Name, and he hath
to fetch them, and we have brought
thus far on their desir'd Journey,
ey may go in and look their Redeemer
Face with Joy. Then the heaven-
t gave a Shout, saying, *Blessed are* Rev.
at are called to the Marriage Supper
Lamb. There came out also at this
to meet them, several of the King's
eters, cloath'd in white and shining
it, who, with melodious Noises and
made even the Heavens to eccho with
Sound. These Trumpeters saluted
m and his Fellow with Ten Thou-
'elcomes from the World; and this they
h Souting and Sound of Trumpets.

done, they encompass'd them round
y Side, some went before, some be-
and some on the right Hand, some
eft, (as 'twere to guard them through
er Region) continually sounding as
ent in melodious Noise, in Notes on

high

BOOKS and (
Christian and his Br
were into their Co
Gladness they came
were these two Men
before they came at
with the Sight of An
their melodious Notes.
the City itself in Vie
they heard all the B
welcome them thereunt
warm and joyful Thou
about their own dwellin
Company, and that for
by what Tongue or Pen
Joy be express'd? Thus
Gate.

Now, when they were
there was written over it
Rev. 5. 13. *Blessed are they that do his*
14. *they may have*

beginning; those therefore were carried
nto the King, who when he had read 'em
, *Where are the Men?* To whom 'twas
ver'd, *They are standing without the Gate.*
: King then commanded to open the Gate, Isa
the righteous Nation, said he, *that keepeth*
Truth may enter in.

Now I saw in my Dream, that these two
n went in at the Gate, and lo, as they
r'd they were transfigur'd, and they had
ment put on that shone like Gold. There
also that met 'em with Harps and Crowns
gave 'em to them, the Harps to praise
al, and the Crowns in Token of Honour:
n I heard in my Dream, That all the
in the City rang again for Joy, and that
ras said unto them, *Enter ye into the Joy* Re
our Lord. I also heard the Men them- 14
es, that they sang with a loud Voice,
ng, *Blessing, Honour, Glory, and Power, be*
him that sitteth upon the Throne, and to the
b for ever and ever.

Now, just as the Gates were open'd to let
he Men, I look'd after them, and be-
the City shone like the Sun, the Streets
were paved with Gold, and in them
s'd many Men with Crowns on their
ds, Palms in their Hands, and Golden
ps to sing Praises withal.

There were also of them that had Wings,
they answer'd one another without in-
nission, saying, *Holy, Holy, Holy, is the Lord.*
after that they shut up the Gates, which
n I had seen, I wish'd myself among 'em.
Now, while I was gazing upon all these
ngs, I turned my Head to look back, and
Ignorance coming up the River-side;

came up to the Ga
neither did any Man
least Encouragement.
up to the Gate, he k
that was above, and
supposing that Entran
quickly administred t
asked by the Man t
Top of the Gate, *When*
would you have? He
and drank in the Pres
he has taught in our
ask'd him for his Certifi
go in and shew it to
bled in his Bosom for o
Then said they, *You hav*
answer'd never a Word.
King, but he would
see him, but command
Ones that conducted *Ch*
to the City

The CONCLUSION.

[*OW*, Reader, *I have told my* Dream *to Thee,*
See if thou can'st interpret it *to Me*;
thyself, or Neighbours, but take heed
Misinterpreting; for that, instead
Doing Good, *will but thyself abuse*
misinterpreting, Evil ensues.
heed also That thou be not extream,
laying with the Outside *of my Dream*;
let my Figure *or* Similitude
thee into a Laughter or a Feud;
ve this for Boys and Fools; but as for thee,
thou the Substance *of my* Matter *see.*
by the Curtains, *look* within *my* Vail;
up my Metaphors, *and do not fail*;
e, if thou seekest them, such Things *thou'lt find*
will be helpful *to an* honest Mind,
at of my Dross *thou findest there be bold*
Throw away, *but yet* preserve *the* Gold.
at if my Gold *be wrapped up in* Ore?
e throws *away the* Apple *for the* Core:
t if thou shalt cast *all away as* vain,
now not but 'twill make me dream *again.*

The END.

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